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POETRY.

For the Churchman.

THE GOD OF HOPE.

BY YELVERTON READ.

Now the GOD of Hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Rom. xv. 13.

Hope planted on this planet may perhaps
Yield adventitious fruit: but insecure—
Uncertain—is its healthiest promise. Here
Our Hope degenerates: does not the *word*
Imply uncertainty—as when one says
He hopes, the opal nature of the things
It feeds upon, colors the abstract term
And casts suspicion round her purity?

But she whose strong foundations are in heaven,
Fears no contingency; and her relationship
To shadowy Hope of Earth is only held
By distant ties, and the resemblance vague.
We should rechristen then, the *Grecian* maid:
And call her EXPECTATION rather—Since
Her sister Faith so clearly lights the way;
Her outlines are distinguished through the void,
Motioning the expectant bosom not to faint!

There is a Hope—and 'tis not of this world,
Nor in this world; but only *for* this world:
Holy and high! The last—the best—the sure—
The only confidence and refuge for the Heart,
When taught by Disappointment to appraise
The airy nothings of a changeful world.
Here is the Soul's retreat, and tired Conceit
Drops her vizor—and the gloom of Sorrow
Falls to allow the lights of Heaven—Joy,
Peace, Consolation, Hope—an easier glow.

Here turns the Christian's eye: where mingle not
The shades of doubt, its fair serenity
To mar—or leave its outline dark and dim.
For when the soul's low aspirations lie
Baffled and prostrate, Heavenly Hope will mount
And mingle with the stars—her mighty charge
To pilot safely into port at last;
In Him, on whom the Heart reposed its hope,
The burden of its weakness and its cares:
On whom the more we lay, the more He bears—
The more our sins, the wider is His shield.
Who is that HOPE whose seed immortal was
First sown in Israel—in the Church to germ,
And bloom into the Tree of Life above!

And now the first dawn of the GOD of Hope
Startles the sentinel on Zion's hill;
Where centuries have rolled, and only heard
The Moslem calling at the morning's sun,
On Allah or the lying prophet's name.
Where once the Crescent in its native ray
Alone was glittering, now the moon looks down
Upon her Archetype, the Church of CHRIST;
And sees the *Hope of Israel* in the Cross!

Already are the unbound Angels rising, and
The typical Euphrates drying up
Its springs, to make the passage clear.
Already has the blood-red signal past,
That flamed from the Destroyer's path—*He* that
With sword for pen, in characters of blood,
Inscribed his Epic on Europa's page!

Already see! the sea-sprung Hercules,
Britannia's isle, like CHRIST's own pioneer,
Armed for her hundred toils, is going forth:
Lengthening the Church's chords, and fastening
Her stakes upon the far ends of the earth.
Awake! put on thy beautiful attire,
And loose again the bands from off thy neck,
O captive Daughter of Jerusalem!

ADDRESS OF THE BISHOP OF MICHIGAN TO THE LATE CONVENTION OF THAT DIOCESE.

Dear Brethren:

It is with much pleasure, and I trust devout thankfulness to ALMIGHTY GOD, that I again meet you, as the representatives of a portion of the Church of CHRIST. Separated as we are from each other during the period which intervenes from one Convention to another, and deprived in a great degree of that close and delightful intercourse which exists between members of the same Christian household, I feel confident you rejoice as well as myself when such opportunities are afforded of interchanging feelings and opinions upon the great work and duties which the Head of the family, JESUS CHRIST, has given us to perform in our several stations. Such occasions are well calculated to impart new life and vigor to our souls, and prepare us for returning to our duties with renewed strength and with a holy confidence in the rich promise of GOD. And the present occasion is one particularly calculated to call forth our gratitude to GOD, for the marked prosperity which he has vouchsafed to his Church in giving to us the influence of his Spirit, by which many have been turned from darkness to light, and from the power of Satan unto GOD, and in enabling us to extend the privileges of his kingdom to many of his children who had long been waiting in faith and hope. Indeed, the past year has been one of uncommon spiritual prosperity in every part of our Church. GOD has distinctly shown us that no other instrumentality is needed than the faithful and persevering use of the means which he has devised, and which his Church recommends, to secure the conviction and conversion of sinners, and to aid his children in growing in grace and in the knowledge of their LORD and Saviour JESUS CHRIST. His blessing, without which nothing is strong, nothing is holy, has been given most abundantly in the use of these means, and our hearts have been made to rejoice, at the continual record of the introduction of hundreds into the true fold of CHRIST. It shows us something more; that we are to wait patiently for the promise of the Comforter, and not resort to unauthorized and temporary expedients, to swell the list of professed followers of CHRIST, when the true spirit of CHRIST is wanting, without which, they may indeed have a name to live, but yet are dead.

Some of our churches in this diocese have in some degree experienced a time of refreshing from the LORD, and we are encouraged to hope that the fruit produced will be sound and permanent, as the means used were such as GOD himself recommended. And I attribute this blessing very much to the more faithful use of those services which the Church has provided, especially, during the season of Lent.

The services prescribed for this period are so solemn, and so well calculated to arrest the attention of the most thoughtless, that we need not wonder that many date their serious impressions from this period. And yet, I regret to say, that there are those to be found, who minister in holy things, and who have most solemnly promised to observe the prescribed services of the Church, but who are yet entirely regardless of the observance of such occasions.

Such are prevented from opening the sanctuary of the LORD, because only a few followers of CHRIST are desirous to enter and receive a blessing from the LORD. So far as my observation goes, I have always found such congregations declining instead of increasing in devotedness to CHRIST, where their pastor is unfaithful to his vows. For it cannot be expected that GOD will bless the ministration of those who refuse to perform their vows, made under circumstances the most solemn and best calculated to make a deep and lasting impression. I trust, however, such complaints cannot be made in reference to our own diocese. It has cheered me in many hours of care and anxiety, to know that the Gospel is not only preached in love and faithfulness, but that the peculiarities of our holy Church have been as kindly and faithfully set forth. At present, or indeed at any time, a servile compliance with the current opinions of the day, or a compromise with the views of the hundred sects which are to be found spreading oft-times the most fatal errors, is high treason against our LORD and Master. It is with much pleasure, therefore, that I record the faithfulness of the ministry in holding fast to the doctrines of the Gospel as well as to the distinctive peculiarities of the Church. They ought always to have, as we have now and have had in days gone by, one heart and one mind on this subject. In this way our holy religion and our holy Church will increase day by day, and the time hasten on, when there will be but one fold under one Shepherd, JESUS CHRIST the LORD.

It is with much sorrow that I am compelled to notice that death has again reduced the number of our clergy. The Rev. William A. Clark, D. D., departed this life in August last, after a short illness. He had been for many years the rector of All Saints' Church, in the city of New York, and owing to ill health, resigned his charge and removed to the west. So far as his health would permit, he continued in the discharge of his ministerial duties, although not connected with any parish.

I have never learnt the particulars of his last moments, but from a life devoted to the cause of his Master, we can safely conclude he was found ready, and has entered upon the rest which remaineth for the people of GOD.

The Rev. Samuel Crane, late the missionary at Niles, departed this life in October last, in the state of Vermont. He had been in ill health for several months before his death, which entirely unfitted him for his duties. He was an active and diligent laborer in the cause of the Church, and I trust is now reaping his reward.

I now proceed to give you a brief account of my official acts during the past year.

On the 19th of July last, I consecrated Zion Church, Pontiac. There were present on that occasion, the rector, the Rev. John A. Wilson, and the Rev. Messrs. Cuming, Hollister, and Brown. This edifice is exceedingly neat and well adapted for the purpose designed. The debt remaining upon the church after its completion, was small, which reflects much credit upon the liberality of the Churchmen in this village. This debt, by the kindness of the friends of the Church in the East, has been, I believe, entirely liquidated. Much credit is also due to the rector of the parish, who, through many difficulties and discouragements, brought to a successful termination the long cherished wish of himself and people, to have a house set apart for the worship of GOD. At the same time and place, I confirmed 5 persons. I also preached in the same church on the 27th of the same month.

On the eighth day of August, the ninth Sunday after Trinity, I consecrated Grace Church, at Port Huron. This church has been erected through the exertions of the Rev. Mr. Reighley, the U. S. Chaplain at Fort Gratiot. It is a neat Gothic edifice completely finished, and with the exception of the loan made to the church from the Missionary Society of the diocese, is free from debt. As yet I have not been able to procure a pastor for them. The Rev. Mr. Reighley has officiated, and continues to do so, once every LORD's day. On the same day, I preached in the fort to the soldiers. Every effort has been made in this garrison by the commanding officer, to aid the chaplain in promoting the moral and spiritual influence of the soldiers. This, I am happy to say, so far as my opinion and observation go, is a delightful characteristic of the officers of the army. They will compare in this respect with any of our laymen. Moral and correct, and many of them pious, they always welcome the minister of CHRIST, and afford every facility that he may unreservedly preach the unsearchable riches of JESUS CHRIST to the men under their command. This is also the uniform testimony of the chaplains who have been appointed from our ministry. On the 13th day of August, I preached at Jonesville, and confirmed 4 persons. A small building had been procured for the use of the congregation gathered, (by the persevering efforts of the Rev. Mr. Barker,) in the place. They have made a praiseworthy effort to erect a building for themselves, and at my visit I laid the corner stone. Owing to domestic afflictions, Mr. Barker has been obliged to be absent from his station for several months, which has retarded very much the efforts of his people to complete the edifice commenced. I trust he will soon be able to return to the diocese.

In the month of October, I attended the meeting of the General Convention of our Church in New York. Its deliberations were, as usual, characterized by great harmony of opinion and great zeal for the rapid diffusion of those holy principles which have so long bound us together as the disciples of our blessed LORD. It was a goodly sight to behold the multitudes who had gone up to witness the deliberations of the councils of the Church of CHRIST. GOD had in much mercy preserved all the bishops of the Church, and permitted them once more to meet with their brethren and speak of the great things which CHRIST had done both at home and abroad for his Church. Four of the bishops had just returned from a visit to our ever to be cherished and loved mother, the Church of England, and with overflowing hearts told of her efforts to spread the knowledge of the truth as it is in CHRIST, and of the deep interest cherished for her offspring over our Church in this country.

I trust we will endeavor to catch the spirit which has led her to devote her energies to the rapid diffusion of the truth throughout the world and that, through the means prescribed by the great head of the Church, the regularly constituted ministry.

Since that period, the Church has been called to mourn the loss of one of her most holy and distinguished bishops, the Rt. Rev. Richard C. Moore, of Virginia. Few men have descended to the grave more universally beloved and regretted. GOD had made him an honored instrument in getting many into his Church, and when he died, the sentiment was universal, we shall scarce ever look upon his like again. The old respected him and sought counsel from his lips—the middle aged were anxious to hear the good old father speak of that love which warmed his own heart, and always moistened his eyes—the love of JESUS: and the young were emulous of the honor of listening to his cheerful conversation and his happy mode of exciting in their own bosom, that love to the Saviour, which he prized above all the riches which rank could give. He died fully ripe for heaven, and has left behind him a rich legacy to the Church, the example of a long life spent almost without a spot, in the service of his LORD.

October 16th, 1841, I received and accepted the letters dimissory of the Rev. Daniel E. Brown. Mr. Brown had been officiating for some time past, with much acceptance, at Flint, in this diocese. He continues to be the rector of the parish organized in that village.

On the fourth Sunday in Advent, the 19th of December, I confirmed 8 persons in St. Paul's Church, Detroit.

On the 8th of January, I preached twice in St. Paul's parish, Flint, and on the evening of the 9th, at Saginaw Bay. This parish has suffered much for the want of a suitable place of worship. At the time of my visit, an effort was made by the vestry to build, as soon as possible, a church edifice. A most liberal subscription was obtained from the members of the parish, but not sufficient to authorize them to commence such an undertaking. Their rector, with the most commendable zeal, and with a great sacrifice of personal and domestic comfort, at once consented to visit the friends of the Church and appeal to their oft-tried kindness. This appeal was not in vain, and he has returned to his parish, and I trust before many months, they will have a house consecrated to the worship of ALMIGHTY GOD. At the time of my visit, I confirmed 5 persons.

January 19th, 1842, I received and accepted the letters dimissory of the Rev. Foster Thayer. He had been invited to take charge of Trinity parish, Niles, and accepted the invitation, and has continued to discharge the duties connected with the rectorship.

On Sunday, February 6th, Quinquagesima Sunday, in St. Paul's Church, Detroit, I admitted the Rev. Montgomery Schuyler to the priesthood, and Messrs. Sabin Hough and Edward Hodgkin to the deaconship. There were present on that occasion, the Rev. Messrs. O'Brien and Fitch of this diocese, the Rev. Mr. Lounsbury of Ohio, and the Rev. Mr. Hobson of Upper Canada. Morning prayer was read by the Rev. Mr. Lounsbury, and the lessons by the Rev. Mr. Hobson. The candidates were presented by the Rev. Messrs. O'Brien and Fitch. On the sixth Sunday in Lent, March 20, I confirmed 8 persons in St. Paul's Church, Detroit.

On Monday, the 21st March, I preached in St. Andrew's Church, Ann Arbor, and confirmed 11 persons; at the same time, I admitted Mr. Robert G. Cox, late a preacher in the Baptist denomination, to the deaconship. There were present, the Rev. Mr. Cuming, the rector of the parish, the Rev. Messrs. Powers and Hirst. The candidate was presented by the rector, and the service and lessons were read by the Rev. Messrs. Powers and Hirst.

On Thursday, the 31st of March, I preached in St. Luke's Church, Ypsilanti, and confirmed 16 persons. The rector and the Rev. Mr. Cuming were present.

Tuesday, the 19th of April, I preached in St. Paul's Church, Jackson, and confirmed 5 persons. The Rev. Mr. Waylen, who had been in charge of this parish for several months at the time of my visit, was about leaving for the East. His place has since been supplied by the Rev. Chauncey Fitch of Detroit.

On Wednesday, the 20th of April, I preached in Trinity Church, Marshall, and confirmed 22 persons. This church has been under the care of the Rev. Mr. Schuyler, whose labors have been much blessed.

On Thursday, the 21st of April, I preached at Battle Creek, and confirmed 6 persons. There has been no parish as yet organized at this place. It is a neat and thriving village, and presents a wide field for usefulness. The Rev. Mr. Schuyler has preached here once a week, to whose exertions we are indebted, under GOD, for the interest excited on the subject of religion and the Church of CHRIST. The Rev. Messrs. Schuyler, Cuming, and Hodgkin were present and assisted in the services.

On Sunday, the 24th of April, the 4th after Easter, I consecrated St. John's Church, at Ionia, and confirmed 2 persons. This church was built through the exertions of the Rev. Mr. Hoyt, late the missionary at Grand Rapids.—He has, with my consent, removed to this village, and is now the rector of the parish. The church was built through the liberality of a few Churchmen at Ionia, completed and entirely paid for since my last annual visit. It is the first instance, I believe, of an Episcopal Church being erected in a village before those of other denominations, and shows what can be done, when the promotion of the glory of GOD is considered paramount to all earthly good. There were present, the rector, and the Rev. Messrs. Cuming and Schuyler.

On Monday, the 25th of April, I preached in St. James' Church, Grand Rapids, and confirmed 2 persons. At present this parish is without a pastor. The Rev. Mr. Hoyt had removed to Ionia, a few weeks preceding my visit. It presents a wide field for ministerial labors, as this village promises to be among the largest in Michigan. I trust they will soon be able to secure the services of a pastor.

On Wednesday, the 26th, I visited Griswold, the place selected for the Indians who have been under the care of the Rev. Mr. Selkrig. I found their condition to be much improved, in every point of view. Their houses are comfortable and neat, and in my interview with them, strong desires were expressed that their children should be carefully brought up and taught the religion of our blessed LORD. I confirmed one Indian, who appeared to understand the duties enjoined upon him, and I trust will be the instrument in bringing his red brethren to submit to the requirements of the Gospel of CHRIST, by showing in his own life and conduct the power of the Gospel. As the intention of the government in placing funds in my hands is to have the Indians educated, my exertions will be principally directed to carry out these views, having the instruction, as it should always be in every case, on the principles of the Gospel. The missionary has had many difficulties to overcome in his endeavors to make the Indians comfortable and contented, and by the blessing of GOD, has succeeded in a remarkable degree. Few missionary stations present a more delightful aspect, and I hope in a few years such fruits of holiness will be exhibited by those who but lately were running wild and reckless throughout our forests, as to furnish conclusive evidence that the missionary has not labored in vain.

On Thursday, the 27th, I preached in St. Luke's Church, Kalamazoo, and confirmed 3 persons. This church has been much improved, through the exertions of their pastor, the Rev. Mr. Foote. He has had many difficulties and trials in performing his duties as rector of this parish, but has succeeded in laying the groundwork, broad and deep, of those principles on which alone can be built a spiritual temple to the LORD. The congregation in attendance at the time of my visit was very large, and the most profound attention paid to the preached word.

The Rev. Messrs. Cuming and Schuyler, who accompanied me on my journey, and relieved me of many duties, were present, and read the service.

On Friday, I preached at Constantine, baptized and confirmed 1 person. Three or four years since a parish was organized at this place. Since that period, there has been no settled pastor there. It, in connection with the villages in the neighborhood, presents a most encouraging field for missionary labors. There is no place in the diocese where a larger number assembles to hear the Gospel at the time of my visitations, than at this place. Several families come a distance of 20 miles and upwards from Indiana, to be present and join in the services of the Church of CHRIST, of which they have long been deprived. We must have, if possible, a missionary for these interesting spots. I have been endeavoring to obtain one, and on every occasion of my visit, I feel deeply distressed that so many anxious to connect themselves with the Church of CHRIST and be nourished by the bread of life, should still be disappointed, and oftentimes discouraged. On Saturday I preached at Mottville, a village six miles distant from Constantine. It is embraced in my remarks in reference to Constantine. Many are here waiting in faith and hope, to welcome a servant of the LORD.

On Sunday I preached twice in Centreville: here is also a wide and delightful field for missionary efforts. I was most cordially welcomed by the inhabitants of the village, and received the most kind and gratifying proofs of their anxiety to aid in extending our blessed Zion. It was my first visit to this beautiful village, and seldom, if ever, have I been more gratified [illegible]

On Monday evening I preached at Coldwater. We have never had a parish organized here, nor have I ever visited this village before. The notice was very short for the service, and yet the house was very full. I think a parish could be at once organized, and I trust the services of a pastor can be secured.

On Tuesday evening I preached at Homer, and also on Wednesday evening, and confirmed 15 persons. On Wednesday afternoon I preached at Albion, and confirmed 9 persons. This parish, in connection with Albion, has been placed under the charge of the Rev. Mr. Hodgkin. He has only been placed over these parishes a few months, and GOD has made him the instrument of doing much good. Efforts have been made, and with great success, to erect a neat Church edifice in the former village, and from the liberal spirit manifested by the members of both parishes, I have no doubt that at the time of my next visitation ample accommodation will be provided for the proper worship of ALMIGHTY GOD. It is delightful to see the followers of CHRIST, as well as those who have not as yet made a profession of attachment to Him, so active and so liberal in sustaining the ministry of reconciliation.

On Tuesday evening I preached in St. Paul's Church, Jackson. I was much pleased to find that the Rev. Mr. Fitch had accepted an invitation to take charge of this parish. I found him at his post, and I rejoice that he has been able to devote his whole time to the Church. His loss I feel most deeply, as he had on all occasions when requested, assisted me in my duties as rector of St. Paul's Church, Detroit.

On Friday I returned to Detroit, thankful for the care extended over me by a kind Providence while performing a journey of 600 miles without the least accident. I have never known the churches throughout the diocese to be in a more healthy condition, and everything seems to indicate that the Church is rapidly gaining on the affections of the community.

The only regret I have experienced in passing from one parish to another, is, that I have so little opportunity of becoming acquainted with their condition from my own personal inspection. Having no one to aid me in my duties as rector of St. Paul's Church, Detroit, I have always felt unwilling to leave that parish a longer time than was absolutely necessary to perform my Episcopal duties. I trust the period is not far distant, when I will be able to spend a longer time in the different parishes, and thus have an opportunity of not only becoming acquainted with their condition and wants, but also with the members thereof.

In conclusion, I would most affectionately urge upon the clergy of the diocese to bring before their respective parishes, as often as possible, the subject of missions. The laity want information, in order to be guided aright in the performance of their duty.

And to those who have experienced the power of the Gospel in their own hearts, nothing can be more exciting than the details of the wants of those for whom CHRIST died, but as yet unacquainted with the kind offers of His love, and also with the reception it has met from those who are now rejoicing in the peace and comfort which it so eminently confers. Such intelligence calls forth additional efforts to spread the Gospel, and of course increases and strengthens true piety in the heart. One missionary paper should therefore be widely circulated, or its contents read to our congregations, with such additional missionary intelligence as can be procured, at least, once in every month. It is high time we should make some return for the kind care which has been extended over us, and although it is the day of small things with us, still, something can be done, to show our obligations to our LORD and to our fellow men, are duly appreciated and felt. We cannot expect GOD's blessing, without we labor to promote his glory among men. Let us then work while it is day—let us bring every thought and feeling into captivity to the obedience of CHRIST, and send out his light and truth, to enlighten and comfort those who are yet in darkness, and stumbling upon the high mountain of error.

May GOD send his Spirit into our hearts and make us his own temples, and enable us to be co-workers with him in the great work of saving immortal souls.

SAMUEL A. MCCOSKRY.

From the Church Magazine.

EVILS OF IRRELIGIOUS AND SCHISMATIC MARRIAGES.

Many enter into the state of married life very thoughtlessly. Others manifest some concern about it, as if they were aware that it permanently affects their prospects throughout life—that the personal comfort of themselves and of a beloved object depend upon it—and that it may influence, to a great extent, the happiness, reputation, and prosperity of their own previous relations, and of those with whom they become connected thereby. But how few are sufficiently alive to the state of married life as the "*holy* state of matrimony," as that which involves interests of higher moment than any relating to this world; as the *first eternity*, which may have no slight influence upon the happiness of that which begins with death, and is then *everlasting!*

The evils which arose in the antediluvian world from the intermarriages of the "sons of GOD" with the "daughters of men"—of the descendants of godly parents with those who had only beauty to attract and allure—the care taken by Abraham, the father of the faithful—and by Isaac and Rebecca, and others of the patriarchs and Old Testament saints, to select suitable wives for their children—and the sad consequences when, in their families, and among their descendants in the wilderness, and among those of later times, such care was not taken—all these are instructive examples and admonitions to those professed Christians who do not remember, and resolutely act upon the recollection that in this, above all other earthly transactions, RELIGION is the consideration of supreme and indispensable importance. In this matter, surely, if in any, "godliness has the promise of this life, and of that which is to come." If the Christian marry, and if conscience tells him that he prudently may, it is not the minister of CHRIST only who should do so—"as he shall judge the same to serve better unto godliness," (Acts xxxii.) The apostolic rule binding upon all Christians is, "only in the LORD, (1 Cor. vii. 39.)

How many pious persons have married irreligious, unbelieving, misbelieving, or immoral partners, under the influence of persuasion, interest, or uncontrolled affection, [illegible] they have found that their [illegible] *presumption* has involved them in trying difficulties. But how many have fallen from their steadfastness, lost their first love to CHRIST, or perhaps themselves have become lukewarm, irreligious, or even worse!

Upon every Churchman, who values our touching and instructive marriage service, (which every married pair should read over as an office of devotion on the anniversary of their happy union,) it surely ought to be needless to urge such considerations. None of them will surely consent to enter that state in any other manner than as the Church prescribes; and would that all would, did, and *could* devotionally read that service as just suggested! It would be a test whether they are living together as "heirs of the grace of life, that their prayers be not hindered." (1 Peter iii. 7.)

But alas! here also the evils of sects and divisions necessarily check the intercourse, and mar the comforts of social life; and render it imprudent and *dangerous* to intermarry with many an individual, against whom there is perhaps no other objection, except that he or she remains not in the unity of the Church; or because what is objectionable in his spirit, habits, and conduct, result from that cause alone.

What confusion arises, and what perplexity is caused to legislators from such intermarriages, may be seen in the recent changes of the mode of marriage in England; in the contentions about marriages with Papists in the German and Austrian States, and the existing difficulties affecting the validity of marriages celebrated in Ireland in Presbyterian meeting houses, where both parties were not of that class.

The usual, and perhaps natural agreement resulting from such marriages is, that the children shall follow and be educated in the faith of the parent of their own sex. If either parent attaches *any importance* whatever to the *question of religion*, can they see their children of the other sex, equally their own offspring, for the welfare of whose souls they are equally responsible, trained up in what they believe to be error? And will not doubt, perplexity, indecision, and indifference—in short, "confusion and every evil work" be produced in the minds of parents, children, servants, and even neighbors? If peace is kept at home, it must be at the price of unfaithful compromise, of a struggle between the calls of conscience to religious and matrimonial duties, now unhappily clashing. There is danger of unhappy contention, fatal to conjugal peace, unity of action, and religion. How is family prayer to be conducted by those, who are *seen* separating on the LORD's day; and who are *known by all* to be unable "with one mind and one mouth to glorify GOD." Who shall baptize their children? Can the Churchman or Churchwoman deem his or her children really and truly, lawfully and validly, baptized by a local preacher, a so-called Wesleyan or Independent minister, who denounce apostolical succession, whether as derived through presbyters or bishops? Who shall educate their children? How long may the one party feel able to stifle the convictions of conscience and judgment—that they are imbibing error? We know, that unless delicacy forbade, numberless painful instances of varied evils resulting from these mixed and ill-assorted marriages might be specified. Probably every reader can exemplify them within the circle of his own acquaintance. For ourselves we would say, rather would we remain, and have ever before remained, for ever unmarried, than be so "unequally yoked together," if not with unbelievers, yet with those who either obstinately separate from the Church *without a cause*, and then we could have no confidence in their judgment, and moral hardihood of resolve,—or who perhaps think they *have a cause*, and who, as long as they hold that opinion, must and ought to act counter to that which the Churchman deems both lawful and obligatory, and not to be either resisted, or neglected, or undervalued.

But "this one will conform to the Church," or "that one will conform to dissent." Oh! brother or sister, SUSPECT YOURSELF. "Be jealous over yourselves with a godly jealousy." Will you have changed upon conviction? If so, well. But why *at this time?* Has not *love* been more influential than argument, and *interest* had more weight than principle? No one should trust such convictions, however apparently strong. This might be said in reference even to a mere worldly appointment of any kind—when an individual changes his religious profession to gain the place, to secure a certain class of customers, patients, or clients. But still more as to the softer, more deluding, and unwarily persuading influence of love, and of settlement in married life. One would almost say, since my *lover* has prevailed on me to conform to his creed, some *other* of that creed, and not he, shall be my husband; and that not until I have tested well the stability of my religious convictions, on the most severe scrutiny.

But we must forbear. Happy they, whose affections are fixed on those who are united to the Church, and as attached to it as themselves; who value its constitution and its ordinances; who with themselves will abide in its communion, and according thereto train their children, their household, and dependents. Beware lest your affections be unhappily placed elsewhere: pray and strive to recal them. Keep them under that strict control under which the Christian should keep all his feelings and affections. Self-denial and sacrifices for CHRIST's sake, and in the carrying out of principles, may be a duty to which you are called. Ill regulated love produces more numerous and more dreadful evils than perhaps any other cause. If it do not drive us into acknowledged immoralities and crimes, let us beware lest it too sweetly beguile us into what we know to be sinful and dangerous, and directly affecting our religious preparation for eternity—into what we believe to be "false doctrine, heresy, and schism." Generations yet unborn may feel the effect of our inconstancy. Let us see that we are not indifferent to the vital importance of such considerations, when proposed matrimonial connexions call for them. If we are forgetful of them, or if remembering them we are indifferent to them, we have therein an evidence that we are not "established in the faith as we have been taught," and can scarcely look for a blessing from that GOD "who maketh men to be of one mind in a house;" in which, as well as in the Church at large, they ought to be "perfectly joined together in the same mind and in the same judgment," "walking in the *house of God* as friends," and "agreeing on earth, touching [illegible] heirs together of the grace of life, [illegible] er whether *schism in the house*, actual or virtual, open or secret, be scriptural.

OUR CHURCH.

The way of worship in the Church presents, in regular and pleasing succession for instruction and admonition, the facts upon which Christianity is built, the truth which it reveals, the duties which it inculcates, the examples which it furnishes, the rewards which it offers, and the punishments which it denounces; provides adequate support for human infirmity on the trying occasions which most require it; when GOD should be praised for his goodness, leads gratitude, in the most becoming manner, to the throne of grace, with the song of thanksgiving; allows preaching its proper place, and gives it its full weight in the scale of duties, but turns the attention to prayer and the holy communion, as the services which constitute Christian worship; respects the privileges of Christian people, and assigns them their part in public prayer, that they may personally join in it, and not be merely spectators at its performance; enables those who come to the house of GOD with devout affections, to give utterance to them in the unexceptionable words of divine inspiration or primitive piety; shows, in the prayers that are used, what is to be believed and what is to be done, that GOD may graciously hear and mercifully answer them; constantly presents to the mind, and insensibly fixes in the memory, by means of excellent forms, the substance of evangelical truth, and thereby facilitates the recollection of religious ideas, the revival of virtuous impressions, and the expression of pious sentiments; and upon the whole, fulfils the commandments of GOD concerning his worship with such regard to its design as may be said to guard faith powerfully, to direct practice wisely, and to establish, in the discharge of a grand duty, a unity which has an admirable tendency to consolidate the body of CHRIST; and which must inspire the mind of every serious and reflecting Christian with elevating conceptions, exhilarating hopes, and transporting anticipations.—*Rev. James Milne.*

From the Banner of the Cross.

OUR WESTERN MISSIONARIES.—A correspondent of the Witness and Advocate publishes some extracts from a letter he has recently received from a clergyman of the Church settled in the far West, which forcibly describes the toils and hardships endured by many of our faithful missionaries. After an account of the Convention of Illinois, which met at Rushville, the writer adds:

"And now that the Convention was about to break up, it was manifest that a deep solemnity pervaded the community; and though I was almost sick,—indeed quite sick, from my exposure to the rain, in reaching R.,—I yielded to their earnest request to remain a week, as they have no clergyman settled among them. Wednesday morning, all the others left. At night, after being in bed all day, I went out and read the service. With great difficulty I sustained myself to the close, but then my strength was gone, and I fainted. Of course it was not in my power to preach, and the audience retired. The next morning I was better, and preached twice that day; but finding it too much, I preached but once a day afterwards, till Sunday, when I preached three times, and again once on Monday night. Deep interest was manifest throughout, and we have reason to believe that GOD has cheered the hearts of

some by the light of truth, and sustained them by his faithful promises. I baptized 7 adults and 5 children, and received for confirmation 3 previously baptized. Three other applications were made, but not in season for me to see and converse with them, and their application lies over till the next visit. It is a little remarkable, that of those who united with the Church during and after the Convention, all but one were heads of families. I baptized two gentlemen, with their wives; and another, whose wife was baptized in infancy, but came forward to unite with the Church in his company; and a man with his wife were also received as communicants. It was with deep regret I left them; but my duties made it absolutely indispensable. Oh, that God would favor them with a faithful shepherd, to watch over them and lead them! They have been for three years without a clergyman; yet they have a neat little church, and will give a comfortable, if not a liberal support. They have some valuable male communicants, and active friends, that are not communicants. If you know of a young man, looking to the West, and willing to take up with a place where he will have enough to do, enough to eat, and warm friends, though a little retired from pomp and parade, send him to Rushville, Illinois; I mean if he is deserving of support. I look upon it as one of the most promising fields of labor that the state now affords."

COMMUNICATIONS.

For the Churchman.

DRYBURGH ABBEY.

(Concluded.)

The last abode,
The voiceless dwelling of the bard is reach'd:
A still majestic spot! girt solemnly
With all th' imploring beauty of decay:
A stately couch 'midst ruins! meet for him
With his bright fame to rest in, as a king
Of other days, laid lonely with his sword
Beneath his head. *Mrs. Hemans.*

And never did poet, even in his most imaginative mood, dream of, or desire to slumber in, a more sequestered burial-place than Dryburgh Abbey—the picturesque sepulchre of Sir Walter Scott. It is not only the impressive mausoleum of a man of wonderful genius, but it is at the same time peculiarly calculated, from antiquity and association, to give additional interest—if any indeed were needed—to the sleeping dust of the "Minstrel of the North." The pilgrim who comes hither to behold the place where they have laid the author of "Marmion," and "The Lady of the Lake," is immediately struck with the singular congruity of the scene, and readily acknowledges, that a more appropriate grave could not easily be found, even in Scotland; a land abounding in romantic sites and old abbey grave-yards. For Dryburgh Abbey, with its ruined walls, mantled with verdant drapery, whose emerald tints refresh the eye; its solemn screen of luxuriant elms, pines, and oaks; imparts shade and religious sanctity to the dwelling of the dead—comports with the bard's antique taste—and seems truly the place, above all others, where bard like Scott should lie: for here, literally, the rushing current of the "chiming Tweed" "murmurs dirges round his grave," whilst these eloquent groves—to follow up the imagery or trope of the poet—sigh out a sorrowful requiem for their departed celebrator.

In contemplating ruins similar to Dryburgh Abbey, the thoughts of the traveller usually wander over the architectural details, or the legendary history of the edifice, to the exclusion of almost every other topic. But here, such speculations seem to be of secondary importance. His meditations concentrate upon a retired nook of this once sumptuous structure, for the purpose of holding a momentary revery above the enchanter's grave, and whose wand seems buried with him; of one whom, when living, it was most poetically said, "The grave loses half its potency when he calls. His own imagination is one majestic sepulchre, where the wizard lamp burns in never-dying splendor, and the charmed blood glows forever in the cheeks of the embalmed, and every long-sheathed sword is ready to leap from its scabbard, like the Tizona of the Cid in the vault of Cardena."* As the reader, however, may feel curious concerning the historical annals of this celebrated monastic ruin, the following brief particulars, from an old work, are quoted for his information:

"Dryburgh Abbey is situated on the banks of the Tweed, a little below Melrose, in Tiviotdale. Here are the remains of a famous Abbey, founded in the year 1150 by Hugh de Moreville, Constable of Scotland, and Beatrix de Beauchamp, his wife, in the reign of David I. The monks were of the order Premontré in France, and brought to Dryburgh from Alnwick in Northumberland in 1152. The church was dedicated to the Virgin Mary. Walter Stewart, father to King Robert II., granted to this place the patronage of the Church of Maxton, in the shire of Roxburgh, and diocese of Glasgow. Kilrenny in Fife was also given to this monastery by Ada, mother of King Malcom IV. and William the Lion, who by the same charter gives *dimidiam carructam terræ de Pitcortyne et unum toftum in burgo meo de Caarele.* There were two monasteries in Ireland, viz., the Abbey of Druin a Cross, in the county of Armagh, and the Abbey of Wordborn, in the county of Antrim, who acknowledged this Abbey for their mother.

"Dryburgh, with its revenue, was given to the Earl of Mar by King James VI., who erected it into a temporal lordship, together with Inchmahomac in Perthshire, in favor of Henry Erskine, the Earl's third son by the Lady Mary Stewart, daughter of Esme Lord d'Ambigny and Duke of Lennox. The present Earl of Buchan bought the Abbey, and a small estate surrounding it, from the heirs of Colonel Tod, who purchased it from the Halyburtons of Newmains, the old Barons or Lairds of Meston. This Abbey was burnt and plundered by the English in the year 1323. The Cartulary, containing all the charters granted to Dryburgh, is in the Advocate's Library of Edinburgh."†

Instead of reviving, however, these once important personages—the cowled monk or the soliloquizing Abbot, who formerly paced this legendary arena—the eye of fancy and the heart of sympathy is better pleased with recalling the many life-like conceptions or beautiful reflections of Scott—the Necromancer—now sleeping in his narrow house within a few feet of us. We hardly think of other forms than those which his genius has created—the histories of the actual inhabitants of this Abbey, some of whose dust has mingled with the soil

* Lockhart. Peter's Letters to his Kinsfolk.

† The Picturesque Antiquities of Scotland. London 1798. For an account of the unfortunate female who tenanted a gloomy vault or dungeon amongst the ruins of this Abbey, and who was regarded with terror by the superstitious people in the neighborhood as a supernatural being—the reader is referred to a note by Sir Walter Scott, illustrative of his poem, "The Eve of St. John."

on which we tread, affect us but vaguely. We refuse to dwell upon their memorials; and their having existed at all, seems almost visionary, compared with the fanciful emanations of the poet's brain upon which our thoughts now concentrate. So talismanic is the minstrel's tomb—so familiar his delineations! And whilst thus intently occupied, how consonant with the scene seem the words of him, now resting so near, who in describing an ancient and neglected burial-place, remarks: that "those who sleep beneath are only connected with us by the reflection, that they have once been what we are now, and that, as their relics are now identified with their mother earth, ours shall at some future period undergo the same transformation."‡

The reader of this passage will probably be reminded of Scott's frequent visits to this solemn burial-place during his life-time, when some of the neglected memorials of death met his view, as they have mine at this time; and he has wondered, perhaps, if a like fate awaited his ashes when he should have ended his mortal pilgrimage. But there were no melancholy reflections suggested to my mind as I stood over his grave, save those impressive ones incidental to the thought of death's inevitable decree—a decree which caused tears to flow from those who loved him; and regret, that his earthly light was quenched in over-tasking his master-intellect; for he had sunk into no early grave, although the world, in its affection, called it so. It would have been thought premature, by his countrymen, at any age. He was sixty-one when he died, and he did not go down to the tomb

"Unwept, unhonor'd, and unsung."

His share of happiness and prosperity in life had been unusually great: more than falls to the lot of thousands. This, he ever gratefully acknowledged. For much of it, he was indebted to his superior talents; but the greater proportion, perhaps, to his cheerful temperament, and a sane mind. His poetical conceptions partake of these humanizing qualities. It is this distinguishing feature in his delineations that recommends them to our notice, or fastens them in our memories. He was neither irreligious, misanthropic, nor affectedly sentimental. Whatever came from his pen proceeded from close observation, and an accurate insight into the veiled, yet deep and potent springs of human action. In this respect he claimed close affinity to Shakspeare. There was freshness, life, and beauty, in his descriptions, that awakened interest without disappointment. His pictures of the local scenery of Scotland, are the best ever painted. They make the journey through her borders a pictorial and mental pleasure. Stern and wild as much of Caledonia is, the traveller would perhaps hasten on, neglectful of the characteristic features of her sons and daughters, were it not for the incidents so beautifully interwoven and portrayed by Scott. And where has genius ever flung a holier charm around the name of woman, than may be found in his writings—portraits of his heroic countrywomen? There is one that even now rises up before me, a true heroine: not one made interesting however from high-born rank or rare lineage; not from peerless beauty or unwomanly attributes; but the impersonated embodiment of sisterly affection as delineated in the humble character of Jeanie Deans.§

What sight on earth is there more interesting or beautiful than that of a family knit together in the strong bonds of holy affection—where the several members of it rejoice in the attractive endowments of each other which God in his infinite goodness has thought proper to bestow—[illegible] natural envy or unfeeling sensibilities—but keeping alive the sacred flame of love, which never seems to burn so brightly as it does when kindled around the domestic hearth? To the world at large, however, the trials and sufferings of obscure and humble individuals may have but little interest or excite but partial or indifferent regard. From its lordly dwelling places, it is apt to consider misfortune, calamity, or suffering, the peculiar birthright of the poor—their inevitable lot; and only strange or lamentable when it invades the stately mansion of the rich and exalted: as if no hearts were made to bleed at earthly trouble but their own; no interest properly awakened unless throbbing when wo enters their gilded thresholds.

In selecting the history of two sisters, inmates of the humble cottage at St. Leonard's, for illustration, Scott has exhibited a moral picture, as well as a self-sacrificing woman. This woman he has not sought to endow with adventitious charms or poetical attractions: her gifts are few and simple, but he has imparted to her an attraction no art can imitate—a noble heart! And, emanating from that warm and gushing well-spring of affection, appears a true and resolute soul, undaunted by difficulties, nor shrinking from the most painful effort, mental and physical, to save a sister's life. She possessed Nature's eloquence, however, which is never withheld from an advocate like the heroine of St. Leonard's. And how is the site of the ancient Tolbooth of Edinburgh now sought to be identified by the traveller—the picturesque ridges of the Pentland Hills—or that most romantic of all eminences, near a great city, Salisbury Crags—gazed at, but in connection with the story of Jeanie Deans and her sister? How sweetly does the spirit of kind affection steal over our hearts, and associate the scene around us with the harmonizing and genial lustre of nature and true goodness! We fancy there are other cottages in the land containing inmates who possess the undeveloped characteristics of this Scottish maiden. The heart that conceived this original portrait, and the hand that executed it, imparted a cheering aspect to humanity, by spreading over the broad surface of the land the golden sun of sympathy and kind feeling, which even now lights up many a nook and corner that would otherwise perhaps appear uninviting or dreary. The memory of such an one cannot well be connected with gloomy thoughts, or associated with melancholy ideas. Such associations would be at variance with the blithe and animating impressions thus made upon the mind. But I thought of him rather as one in whom the domestic and moral principles of life were well developed, and shone as conspicuously, nay, perhaps with more endearing brightness, than genius; in whom, filial reverence and affection was a part of his religion—commencing in childhood and ending only with his breath; who began his morning task with moistened eye, as he revived his mother's memory,¶ and

‡ Old Mortality. Allan Cunningham, in his biographical and historical notices of the Lyrical Poets of Scotland, thus identifies the scene of "Old Mortality's" labors: "Dalgarnock, now incorporated with close burn, was the name of a small and beautiful little parish, extending along the banks of the Nith; its ruined kirk and lonesome burial ground are often visited by the old people of the neighborhood—human affection clings anxiously to paternal dust. It was here that 'Old Mortality' was found repairing the martyrs' tombstones."

§ The Heart of Mid-Lothian.

¶ But perhaps the most touching evidence of the lasting tenderness of his early domestic feeling was exhibited to his executors, when they opened his repositories in search of his testament, the evening after his burial. On

the records of her enduring love for him from helpless infancy to manhood. I thought of him as the hospitable representative of his countrymen—the kind host to all who sought his generous commendation, or his pleasant converse, beneath his attractive mansion; as the chivalrous chronicler of his country's history, and the strict man of integrity; who taxed all the resources of his exuberant genius, and sunk at last beneath the effort to render unto his creditors the uttermost farthing for which he stood indebted to them:—thus acting up to the very letter of his moral code. Such considerations should not produce desponding or deprecating reflections for one who, in so many aspects, must be viewed with admiration. The sigh, if there be one here, must arise from the unhappy circumstance which doubtless shortened his existence—leaving the world without a compeer. That thought, however, sends a pang to every feeling heart: that sympathetic duty every pilgrim discharges who visits the tomb of Scott.

Again; I thought of him in the innumerable passages of poetic beauty scattered throughout his varied compositions, and recalled them to mind as the best tribute to his memory. Although in life he studiously avoided the echo of laudatory expressions when addressed to him—the language of personal compliment—yet it now seems the most befitting chant to render at a poet's grave. And it is at a poet's grave that thoughts frequently are most impressive: for his very ashes are suggestive, even in their deep silence; and his written words, if worth anything, are recalled! He has communed with all things, and we commonly learn, from his patient or soaring mind, such knowledge as he may have acquired. The poet's perceptions, images, and fancies, are identified in our memory with his whole career, from his cradle to his sepulchre. Thus as I gaze at this romantic landscape, glowing in all the vernal beauty of midsummer, and listen to the music of the Tweed, as I catch a distant view of it, flowing onwards amongst scenes beloved by the minstrel, and rendered famous by his verse,—I ramble with him still. I can scarcely believe him slumbering near, insensible to an hour like this:—for the setting sun is at this moment spreading a magic tint over the beautiful green sward which surrounds the Abbey walks; it streams upon these gray ruins like a gleam of his own bright song, illuminating the crumbling cloisters, or checkering its grass-grown aisles with light and shade, more multiform than tesselated art.

And thus it is amidst the wild and beautiful scenery of this picturesque land, that the spirit of Scott is now associated—where it still lives. Whilst the lake spreads out its blue mirror beneath the overhanging precipices of Achray or Benvenue—whilst the traveller wanders over the ruined castles and abbeys which decorate the Scottish landscape, will he be remembered. Then will his antiquarian knowledge—without dulness or pedantry—be appreciated. The majestic monuments of the past will be revived. The knights of other days will live again. Temples, in which the mail-clad chiefs were wont to kneel, will be sought out and peopled continually with his ever-living characters—for his wand has caused them to re-issue from their ancient tombs. The very events of this day, now fresh upon my mind, causes me to dwell upon this theme; for I have felt as if under the influence of a magician's spell, or a pleasant dream. I have been riding beside the banks of the river Jade, a Scottish stream, which lay in my route hither. The leaves of the aspen trees quivered in the breeze, and made glad music with the murmuring current. But there was a [illegible] well: and with the linked melody, words. Those words were Scott's! Presently, the old Abbey of Jedburgh rose to view, and with it, its ancient graveyard. In that old burial-place, they were consigning a fellow mortal to the tomb! At that solemn moment I fancied I heard the burden of that impressive requiem—"Dies Iræ, Dies Illa"—chanted within the Abbey walls, which Scott has paraphrased so beautifully in his Lay of the Last Minstrel:—

HYMN FOR THE DEAD.

That day of wrath, that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay?
How shall he meet that dreadful day?

When, shrivelling like a parched scroll,
The flaming heavens together roll;
When louder yet, and yet more dread,
Swells the high trump that wakes the dead!—

Oh! on that day, that wrathful day,
When man to judgment wakes from clay,
Be Thou the trembling sinner's stay,
Though heaven and earth shall pass away!

After a time, the outline of some heath-covered mountains came in sight—they were the Eildon Hills! immediately designated by the coachman. But he pointed at the same time in another direction with much national pride—for he was a Scotchman—remarking, that yonder was the Tweed, and if I were only upon the summit of those hills, I might behold Leader Water, and Sandyknow; the spot where Sir Walter Scott passed his boyhood days! Now I approached the ancient town of Melrose, and beheld the ruins of its beautiful Abbey seated in a green and quiet valley. I felt the spell of the poet's magic art around me still; nay, more, it increased with tenfold interest at the sight of this favorite object of the "Antiquary's" study. And thus my wanderings have at length brought me to these venerable ruins—the principal object of this day's journey—now composing the Minstrel's Sepulchre! Here his mortal body is enshrined within this antique fragment of Gothic art. He has descended to the tomb! But his living spirit still survives, and even now, lights up this interesting corner of the Abbey.

Over all that I have seen to-day has this same remarkable and happy influence extended. It has pervaded the mountain torrent, and the wimpering burn—over wild heath and savage moor. It has diffused a cheering aspect, even to the most wild and rugged scenery—for a time rendered still more so by a sudden storm. Yet this circumstance only served to awaken in my memory some of the powerful touches of Scott's poetic pencil:—

Hark! as my lingering footsteps slow retire,
Some Spirit of the Air has waked thy string!
'Tis now a Seraph bold, with touch of fire,
'Tis now the brush of Fairy's frolic wing.
Receding now, the dying numbers ring,
Fainter and fainter down the rugged dell,
And now the mountain breezes scarcely bring
A wandering witch-note of the distant spell—
And now, 'tis silent all!**

lifting up his desk, we found arranged in careful order, a series of little objects which had previously been so placed there that his eye might rest on them every morning before he began his tasks. These were the old-fashioned boxes that had garnished his mother's toilet, when he, a sickly child, slept in her dressing room,—the silver taper-stand which the young advocate had bought for her with his first five-guinea fee,—a row of small packets inscribed with her hand, and containing the hair of those of her offspring that had died before her, and more things of the like sort, recalling 'the old familiar faces.' The same feeling was apparent in all the arrangement of his private apartment.—*Lockhart's Life of Scott. Vol. viii. p. 411.*

** Conclusion of The Lady of the Lake.

I desire not to exalt Genius above the lofty standard of Virtue—above its due elevation: for, as remarked by that living embodiment of talent,†† combined in poet, critic and scholar—a prominent light amongst the *Nobile Fratrum*, who have given intellectual renown to the age in which we live:—"Who is the Swan of Avon (he asks) in comparison to the humblest being that ever *purified his spirit in the waters of eternal life?*" This is the proper aspect in which genius should be viewed: by this sure test must it be approved or condemned. It is an apothegm worthy of remembrance when estimating the merits of celebrated men, and it shall be my peroration in Dryburgh Abbey.

I have already glanced at the reverential feelings of Scott for sacred themes whenever introduced by his pen. It is but just and proper, that a kindred reality should be remembered and accredited in this memorial; for it characterized one of the most solemn moments of his life. No person who has perused attentively Lockhart's account of his last illness, can have forgotten the very striking exhibition of this sentiment—this religious emission of words, which spoke so audibly, ay, "trumpet-tongued," from the heart of the dying minstrel. The scene referred to, occurred in his library at Abbotsford, into which he had been brought from his sick chamber, that he might gaze once more upon the rippling tide of his beloved Tweed, and have his thoughts soothed with its imaginary murmur. But let Lockhart's words detail the rest. "He expressed a wish that I should read to him; and when I asked from what book, he said—'Need you ask? *There is but* ONE.' I chose the 14th chapter of St. John's Gospel." Further comment upon this affecting passage in the final days of Scotland's bard is unnecessary. I only recall it here to make good my assertion—here, amid these impressive ruins, and above his dewy grave, that it may add another grace to the unfading chaplet which rests upon it. For this proof alone, if all others were wanting, would assuredly bear testimony to the unostentatious faith and devout principles of the man. And if it be true of the poet Wordsworth, as pronounced by Professor Wilson, that he has made "*every rock an altar—every grove a shrine,*" in his native land, by the impress of an elevated intellect; an equal share of praise must be awarded to Scott, for cheering the hearts of his countrymen and shedding the genial beams of his benignant genius around the hearth-stones of "stern and wild" Caledonia! D.

†† Professor Wilson.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 3, 1842.

☞ Any of our friends having the Churchman of July 30, whole No. 593, which they do not wish to file, will greatly oblige us by sending them to this office, by mail or otherwise.

THE CHARGE OF EXCLUSIVENESS.

Men of a certain cast of mind *within* the Church, and the whole body of those *without*, describe the maintenance of Church principles as Exclusiveness. They speak of "our brethren of other denominations," as if the only difference between those in the Church and those who are not, were merely one of opinion concerning the form of Ecclesiastical Polity, and that the widest latitude of judgment on this subject might be safely allowed. We hear eloquent praises of Charity, and to the commendation of the *liberality* of the present day, is usually added a censure of the bigotry of olden time. Believing that this state of opinion results from partial [illegible] extend error in every shape, we will briefly note one or two considerations which should always be kept in mind.

If a man will be saved, it must be on God's terms—not his. The admission of this postulate brings immediately the question, "Has the Almighty pointed out a way by which all men, to whom it has been made known, may obtain pardon of their sins and life eternal?" In every age the Church has returned one uniform reply in the affirmative, and what that way is, we know only from her testimony. She has ever declared that Repentance, Faith, and Obedience, are conditions on which a man may escape the just punishment of his guilt. A knowledge of the doctrines necessary to be believed, and of the duties to be discharged, is obtained from her teachings; by which means we also learn that steadfast continuance in the Apostles' fellowship, (in other words, union with the Catholic Church,) as well as doctrine, is essential.

Now if we wished to deprive our fellow men of any Christian privilege they really possessed, we would be uncharitable and exclusive. But so far from this, it is the wish we have that they should fully share the privileges we enjoy, (and which they do not,) that prompts us to show them their deficiency. In love for them, we would point out the truth that the mushroom sects of yesterday, to which they cling, are not the Church of the Apostles and Saints of old, to which our Lord promised his blessing and stability. In this matter, charity requires the truth to be told—not suppressed. If a brother be wrong, it is kindness to warn him, that he may turn from the error of his ways.

The assumption on which the charge of exclusiveness is brought against the maintenance of Church principles is gratuitous—a mere *petitio principii*, which takes for granted, (what is not the fact,) that the claims of dissenting societies to the possession of an authorized ministry and valid Sacraments are as well founded as our own. Were these claims indisputable and just, we could hardly find words to express our dislike to such an unfriendly act as denying the right of others to preach, or their power to administer the Sacraments, would then be. But since the reverse is the case, it is the part of Charity, and also an imperative duty, to show those who are mistaken, the nature and extent of their error. The charges of uncharitableness and exclusiveness (so far as this last is used in an offensive sense) fall to the ground—if indeed the first may not be justly brought against those who strive to make the difference between the Church and the myriad sects of the present day appear small and unimportant.

We have the same observation to make on the popular use of the word *unchurch*. Here also that is assumed to be a truth, which is not,—that all the religious bodies in the world, nominally Christian, are parts of the Church. It is impossible to unchurch those who are not in the Catholic Church militant. That cannot be taken from a man which was never in his possession; and when these sects shall have proved their connection with the Church of the Apostles by tracing their descent, and showing where they were before Luther's day, it will be time enough for them to complain of being unchurched, should any attempt with that object then be made. E.

Michigan.—We have received the Journal of the Eighth Annual Convention of the Church in the Diocese of Michigan, held on the 26th and 27th of May. From it we learn that the Church is steadily increasing in numbers and efficiency, and, under the care of its active Bishop, promising a continuance of prosperity. The Address of Bishop McCoskry to the Convention will be found entire on our first page.

At a meeting of the Standing Committee of the Diocese of New York, held on the 27th of August, the *Rev. Thomas P. Tyler*, Deacon, was recommended to the Bishop for Priests' Orders. *Mr. William F. Brand* and *Mr. D. Hillhouse Buel*, were in like manner recommended for Deacons' Orders; and *Messrs. James Stephenson* and *Henry Dana Ward*, to be received as Candidates for Orders.

We have received the September number of the Spirit of Missions, which gives promise that that periodical will hereafter be more interesting than it has yet been.

The Southern Literary Messenger.—This favorite monthly for September is promptly issued, and contains its usual amount of agreeable reading.

At the late Commencement at Union College, the honorary degree of A. M. was conferred on the Rev. Hiram Jelliff, of Poughkeepsie.

At the late Commencement at Kenyon College, the degree of D. D. was conferred on the Rev. Samuel Fuller, jun., rector of Christ Church, Andover, Massachusetts.

The Rev. George Burcker, late a Presbyter of the Diocese of Pennsylvania, having removed into this Diocese with a letter of dismission, and been here received, has changed accordingly his canonical residence, and become rector of St. Paul's Church, Flatbush, Kings county.

The Rev. John Claxton has resigned the rectorship of St. Andrew's parish, St. Mary's county, Md., and has accepted the Principalship of Charlotte Hall School.—His address is Charlotte Hall, Maryland.

We regret to learn that the residence of our missionary at Quincy, Illinois, the Rev. Mr. Giddings, was consumed by fire on the 6th of August, and his clothing, furniture, private papers, correspondence, and part of his library, destroyed.

Errata.—In the notice of Bernard Leslie, in the Churchman of last week, for "earlier *members* of the Tracts for the Times," read "earlier *numbers*." In the same paper several other typographical errors escaped detection until too late for correction.

TO CORRESPONDENTS.

"Melancthon," and "A Sincere Inquirer after Truth," are received.

"G. H. H." and "Excerpta Catholica, No. 3," in our next.

The Bishop of this Diocese requests the attention of the Clergy to the following:—

Form of Parochial and Missionary Reports, recommended by the Bishop.

Baptized, Adults ——
Children ——
Total ——

Confirmed ——. [*In this number should be included all belonging to the parish, whether confirmed therein or elsewhere, and not those of other parishes, who may have resorted thither for Confirmation.*]

Marriages ——

Funerals ——

Communicants. Added as new Communicants ——
Removed into the parish ——
Removed from the parish ——
Died ——
Present number ——

Catechumens ——. [*Under this head, let there be included, distinguished as occasion requires, all the children and others of the parish who are under a course of instruction in the Church Catechism; members of other classes for religious instruction; and Sunday scholars.*]

Contributions. The Education Fund of the Education and Missionary Society of the Diocese ——
The Missionary Fund of the Education and Missionary Society of the Diocese —— *
The Episcopal Fund ——
The Diocesan Fund ——
In the City of New York, The New York Protestant Episcopal City Mission Society ——
[*Contributions to the above mentioned objects are required by the Canons to be made annually by every congregation. The following are also hereby earnestly recommended:*]
The New York Bible and Common Prayer Book Society ——
The Protestant Episcopal Tract Society, New York ——
The General Theological Seminary ——
The General Protestant Episcopal Sunday School Union ——
The Board of Missions of the Protestant Episcopal Church in the United States ——
[*Distinguishing, as occasion requires, between Domestic and Foreign Missions.*]
Other objects connected with the Church ——
[*Distinguishing as occasion requires.*]

Remarks ——. [*Under this head let there be included, according to the Canon, all matters other than those above specified, which may throw light on the state of the parish; especially*, The number of times divine service has been celebrated on Sundays, on holy days, and on other days;—The number of times the holy communion is administered;—The frequency with which children have been instructed or examined in the Church Catechism by the minister, openly in the church; and, The number of catechists who aid the pastor in Sunday school or other catechetical instruction.]

A Canon of this Diocese requires that when a parish is vacant, the annual parochial report shall be made by the Wardens.

It is also required, that "every clergyman not regularly settled in any parish or church, shall also report the occasional services he may have performed; and if he have performed no such services, the causes or reasons which have prevented the same."

* Here should be added, this year, the amount of the *special* collection in aid of the Education and Missionary Society, recommended by the last Convention.

From "Bernard Leslie."

SOLEMN PRACTICAL THOUGHTS.

The conversation which I had had with my worthy parishioner led me into a train of reflections, all tending to the great question which for so long had occupied my mind: namely, how to bring my parishioners to repentance and holy living. And the more I pondered on the question, and ran over in my mind all that had been said on a former occasion by Mr. Manwaring, the more convinced was I that, as the Church was the instrument whereby the seed of life was first conveyed by baptismal regeneration; and, as by her ordinances she is the means of keeping alive in the heart, and quickening, the spark of divine grace,—so *also*, in the case of those in which the grace of baptism has been corrupted or lost, the ordinances of the Church are the surest means of *restoration*.

Of the efficacy of *preaching*, in many cases, to awaken the sinner to a sense of his danger, and so bring him to repentance and amendment of life, none entertain a doubt. But there are other ordinances of the Church not less efficacious, and often available, in cases where preaching may have been ineffectual. I reflected on the case—alas, too common!—of a man living in all the comforts and luxuries of life; endowed with ample, or at least sufficient, means; ignorant of want and poverty, perhaps of sickness; and yet feeling that his heart is not right with God: God is not in all his thoughts. If he thinks on death and judgment, heaven and hell, it is with an uncomfortable fear. Instead of rejoicing to be called away to the presence of God, he would shudder at the very thought. And yet this man is no stranger to the word of truth. He comes, it may be, every Sunday, and hears very solemn appeals on the necessity of repentance, the fearful danger of sin, and the great love of God in sending His beloved Son to die for perishing sinners; yet these things move him not. They have little or no effect upon him; less each time he hears them. And the more awakening and stimulating is the appeal of the preacher, so much the more, by its constant repetition, does it deaden and blunt his feelings.

Does the Church, then, leave this man to his fate? Is there no ordinance besides preaching, to which he can resort? The more I thought on the case of the prosperous, well-doing, unrepentant sinner, the more was I convinced that nothing could be more exactly suitable, or more mercifully prepared by the providence of God, than the *ordinance of fasting*. This man's soul is being destroyed by his comforts, his self-indulgence, his prosperity; his mind is set on what he shall eat or drink, and wherewithal he shall be clothed—how he shall rest most comfortably—how he shall furnish his house most respectably, and enjoy the society of his friends and neighbors, and have his pleasures and amusements, and make his bargains, and be well thought of,—and how he shall bring up his children, that they also shall have their comforts, and do well. But every now and then he feels that this cannot last for ever; and then he thinks what will be the end of these things; and he wishes that he could turn to God, and love Him, and fear Him, as he ought to do, and obtain pardon for his past ungodliness.

To a man so circumstanced, can we conceive a means of grace more suitable than that he should, at the Church's bidding, devote certain days to self-abasement for religion's sake; that he should practise fasting or abstinence from his ordinary abundance; that he should forego the festive circle, or curtail his hours of sleep, or, in short, in some way *deny himself*, so as to make, as it were, *a beginning of repentance?*

The sermons which he has heard may have touched his conscience, but they have not brought him to repentance. He has not even made a beginning. Well, then, let him try some other means. Let him try those means which David, and Daniel, and other holy men have tried, in order to bring their souls more closely to God,—those means the efficacy of which has been attested by the experience of the Church of all ages, and which are distinctly provided by the Church of which he is a member;—*let him try fasting.*

But suppose another case: the case of him whose hours, and days and nights, are occupied by the business of the world; the statesman, it may be, on whom rests the responsibility of many weighty matters; the professional man, whose duty is to attend to the interests of his clients, or administer to the health of his patients; or the tradesman, whose occupation is to buy and sell; or the parent, who is sore pressed with the cares of his family. These too feel their need of repentance and turning to God. They are aware that their hearts are too much occupied by the cares of life. The present scene, and the various actors in it, are to them all in all. And yet they are conscious, when they think of it, that this world is but a poor limited sphere; they feel within them capabilities for higher things—aspirations after better objects. Each Sunday, in God's house, they express their belief in the "communion of saints;" and they doubt not that it is something real; that there are saints departed, yet as truly living as when here on earth; yea, that there are spirits here on earth, with whom it were good for them to hold communion. But they are conscious that, in fact, they hold no communion save with those whom they meet day by day—men involved in the same pursuits and interests with themselves—men whom they converse with for mere worldly purposes of business or society.

What remedy could be devised more exactly suitable to this state of mind, than the observance of those holy festivals in which the Church, from time to time, calls to remembrance the memory of those great and good men of whom the world was not worthy, and holds them up to our contemplation and imitation; men who gave up all for Christ's sake, and served God in their lives, humbly and faithfully conforming themselves to the example of their Saviour, and doing the Lord's work upon earth? What could be conceived more effectual to tear our hearts from the all-engrossing present—to wean them from the poor affairs of this world—to separate them from exclusive communion with worldly, secular men, than thus, at the times appointed by the Church, to contemplate the lives and deaths of God's departed saints?

Again; I thought, how many are there who often feel sad misgivings that *their faith is not genuine*; who cannot realize in their hearts what their Saviour has done and suffered for them; who hear constantly from the pulpit admonitions that they ought to have faith in Christ, and love Him with all their heart and strength, and throw themselves entirely on Him, and that He should dwell in their hearts by faith; how many are there who constantly hear these things, and have no doubt that they are true, and yet are painfully aware that they have no such holy thoughts in their hearts, however much and anxiously they desire them!

What can be provided more exactly suitable to the case of such as these, than that regular system of devotion which the Church affords? First, the frequent participation in the holy eucharist; and next, the solemn observance of those holy seasons which commemorate the great events of our Saviour's life, and trace Him, so to speak, from the cradle to the grave: His advent, His nativity, His manifestation to the Gentiles, His temptation in the wilderness; the solemn concluding scenes of His life—His last supper, His betrayal, His agony, His crucifixion, and then His glorious resurrection and ascension into heaven. What, thought I, can be imagined more effectual to break in upon the current of worldly thoughts and feelings, and accustom ourselves to the contemplation of spiritual things—and especially, to strengthen our faith in Christ, and enable us to realize in our souls all that He has done and suffered for us—than the faithful and habitual recurrence to these holy ordinances; the setting aside our ordinary occupation, in order to observe them strictly, and forcing ourselves to engage in them, until we learn to do so with delight!

The grand error of the religion of the present day is, the notion that we can accomplish ends without the use of means. We are told to believe, and we shall be saved. Yes; but *how* is faith to be obtained, and cherished, and confirmed? That is the practical question. And if the trembling sinner, in alarm for his soul's health, and in the hope of strengthening his faith or restoring his lost holiness, betakes himself to the ordinances of the Church—instead of being encouraged, as he ought to be, and told that they are the very means appointed by God to help his unbelief—he is coldly warned that danger lurks in them; that he must take heed lest he trust in them instead of the merits

and death of CHRIST;—and so he turns away disconsolably from the means of grace, and faith remains dead, and sin remains unchecked, yea, rather continues to increase daily in the tenacity of its hold.

The more I reflected on these deeply practical subjects, the more was my conviction strengthened that the true and efficacious means of bringing sinners to repentance, and promoting godliness amongst those committed to my charge, was to habituate them, if possible, to *a faithful and reasonable observance of the Church's ordinances*—not as in themselves meritorious, but as means to an end, aids to repentance, helps to faith.

INTELLIGENCE.

Funds for Domestic Missions.—The Domestic Committee regret that they are still without funds to discharge their obligations to missionaries, up to the 1st July past. Will not Churchmen make special contributions, in this emergency, to meet it? An exhausted treasury, and unfulfilled engagements, operate very much against the efforts of our bishops to fill up vacant stations. Within the past week, one of three, whom Bishop Kemper, in his late visit, prevailed upon to give their first love to the West, has been compelled to change his plans and remain; because the Committee could not send him!—*Spirit of Missions.*

From the Utica Gospel Messenger.

DIOCESE OF WESTERN NEW YORK.

The Convention.—Agreeably to an intimation in our last, we proceed to give an account of the services and proceedings of this body, at St. Paul's Church, Syracuse.

We were not disappointed in our anticipation of a large Convention, and all who expected an interesting and happy one, had their feelings gratified. So may it ever be, to the praise of God's grace in Jesus Christ our Lord.

Wednesday morning, 17th.

The bishop in his episcopal robes, and the clergy generally in their gowns, (those officiating in their surplices,) entered the body of the church from the vestry-room, at a little after 10 o'clock, where a large and highly respectable congregation were ready to join in the solemn services. The morning prayer was read by the Rev. Mr. Fish, of Watertown, assisted by the Rev. Mr. Hull, of New Berlin, who read the lessons. The bishop read the ante-communion service, after which he delivered a charge of a most impressive, instructive, and powerful character, and in his most happy manner. Though the church was full, and the day very warm, there was a most profound attention and stillness through the whole, which occupied an hour and twelve minutes.

The bishop having returned to the chancel, proceeded to the administration of the Lord's Supper. The Rev. Dr. Shelton, and the Rev. Messrs. Whipple and Bolles, assisted in the distribution of the elements. A collection was made for the Christmas Fund for Disabled Clergymen.

The religious services being closed, the bishop took the chair, and the Secretary proceeded to call the roll of the clergy, when it appeared that 61 were present who were entitled to seats. The usual committee was appointed to examine the certificates of Lay Delegates, which were then called for, and the Convention took a recess until half past 3 o'clock.

In the afternoon it was found that 46 congregations were represented by laity, and the House was declared to be duly organized, and ready to proceed to business. The Rev. P. A. Proal, D. D., was unanimously re-elected Secretary, and announced the Rev. Mr. Eigenbrodt as his assistant. James Rees, Esq., was re-elected Treasurer of the Christmas Fund, and Charles Seymour, Esq., was re-elected Treasurer of the Convention.

Thursday.

The Convention met. Morning prayers were read by the Rev. Dr. Andrews, assisted in the lessons by the Rev. Mr. Windsor. Of clergymen of this and other dioceses not entitled to seats, 10 were present.

The alteration of the ninth article of the constitution, proposed by the Rev. Mr. McCarty at the last Convention, was called up for consideration, and adopted.

Reports from the several standing committees were received, and the resolutions recommended by them were adopted.

The bishop was requested to register his ministerial acts in the parish register of Trinity Church, Geneva.

The report of the Education and Missionary Board was presented, from which it appears that we have forty-three missionaries and fifty stations. We shall publish the report in full when we receive the published Journal.

Several resolutions in relation to the fund for supporting the episcopate were passed.

The committee of the last Convention on the subject of the bishop's residence, made a report; action upon which, in consideration of the embarrassments of the times, was deferred until the next Convention, and the committee was instructed to take measures for providing for the payment of the rent of his present residence in the interim, and also to inquire whether it, or any other suitable house at Geneva, can be procured on a lease for a term of years. We take occasion to express the opinion, that the local feelings arising from the anxiety—an anxiety natural and honorable alike to all concerned—on the part of our larger parishes, to have the bishop's residence in each of them, will in all probability—as the bishop cannot be subdivided, and has not the attribute of ubiquity—prevent the fixing upon a permanent residence anywhere; and that the present enterprise, which originated with the Convention, and not at the desire of our diocesan, will ultimately resolve itself into an effort to increase the fund for the support of the episcopate, which we think can and will, when the times change for the better, be accomplished.

The bishop, in his address, had stated briefly his views of the present organization of the Domestic and Foreign Missionary Society of the General Church, and a resolution was passed *unanimously*, and with no *indistinctness*, concurring with him on this subject. We give the fact without any other note or comment, than that we trust the whole Church will come to the conclusion that an institution of so much importance should be conducted upon the principle which has always guided our general operations, and that is, that the House of Bishops should have the same position here that they have in the General Convention. This we hold to be Churchmanlike.

The elections took place about noon, when on the Standing Committee the following persons were declared duly chosen, viz:

The Rev. J. C. RUDD, D. D., Rev. BENJ. HALE, D. D., Rev. WM. SHELTON, D. D., Rev. WM. CROSWELL. The last named gentleman was most cordially welcomed to the Board, having held "a good degree" in the Church, and been familiar with standing committee duties in an eastern portion of the Church, and a fit and good one to fill the place made vacant by the retirement of the Rev. Mr. Metcalf, who is about to remove to the diocese of New York. While we heartily welcome the one, we as heartily regret parting with the other, a brother long beloved, full of zeal, fidelity, and soundness in the faith. May the Lord support him in a long life of usefulness and comfort!

Laity. Wm. S. Pierrepont, R. C. Nicholas, James Rees, Horace Webster, LL. D.

Deputies to the General Convention. The Rev. P. A. Proal, D. D., Rev. J. V. Van Ingen, Rev. H. Gregory, Rev. J. A. Bolles. *Laity.* Jonas Earll, Jr., C. H. Carrol, G. B. Webster, D. Hudson.

About 7 o'clock, P. M., the business being ended, the bishop addressed the Convention in the most interesting manner. We have heard him before, and always with delight, on the like occasion, but never with more gratification than now. It was a touching and warm appeal to the piety, the principles, and the Churchmanship of every one present, and in the very best manner; and if there was one present—we presume there was not—whose heart did not swell, whose eyes did not fill, or flow, it must have been because some other influence than that of the Gospel just then overcame the better wishes and feelings of the man. The first five verses of the 25th hymn were then sung, with great spirit and devotion; and it was to us a great pleasure to see our old and valued brother, the Rev. Wm. W. Bostwick, now removing to Illinois, leading in his earnest manner the singing of those delightful verses. We regret his removal from the diocese where he was born, and in which he has been a faithful and very useful clergyman. He will, we have no doubt, be faithful and useful wherever he goes, and our prayers will follow him.

After the singing, the bishop offered prayers, and dismissed the Convention with the benediction.

More of harmony, the spirit of "unity and concord," we have never seen evinced in so large an assembly. There was nothing that clouded the aspect of a brotherhood dwelling together in unity.

Immediately after the Convention, the members of the Standing Committee assembled, when the Rev. Dr. Rudd was re-elected *President*, and the Rev. Dr. Hale, *Secretary*.

The brethren soon separated, and we believe with hearts warmed, and resolutions made, directed to the means best adapted to the prosperity of the Church of their love.

The Rev. John D. Gilbert, having removed from near Palmyra, Wayne county, to Painted Post, Steuben county, N. Y., desires that all communications to him may be directed accordingly.

BISHOP BROWNELL'S VISITATION.

Bishop Brownell purposes, by divine permission, to commence his autumnal visitation in the following order, viz:

Sept. 10, Stratford, 3 P. M.
" 11, Huntington, half past 10, A. M.
" " Monroe, 3 P. M.
" 13, Zoar, half past 10, A. M.
" 14, Trumbull, half past 10, A. M.
" 15, Fairfield, 3 P. M.

DIED,

On Saturday, August 20th, in Louisville, Kentucky, the Rev. Benjamin O. Peers, Secretary and Editor of the General Protestant Episcopal Sunday School Union.

CALENDAR.

SEPTEMBER.

4. Fifteenth Sunday after Trinity.
11. Sixteenth Sunday after Trinity.
18. Seventeenth Sunday after Trinity.
21. St. Matthew the Apostle. Ember Day.
23. } Ember Days.
24. }
25. Eighteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty First Sunday after Trinity.
18. St. Luke the Evangelist.
23. Twenty Second Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.
30. Twenty Third Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Fourteenth Sunday after Trinity, August 28, confirmed, at her residence, a sick member of All Saints' Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Saturday, September 3, Canton, *St. Lawrence county*, Consecration.

Fifteenth Sunday after Trinity, September 4, Do., Ordination A. M., Confirmation P. M. Friday, 9, *Hudson*, opening of Sunday School Building, and Confirmation.

Eighteenth Sunday after Trinity, September 25, St. Michael's Church, *New York*.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt. Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cooke, Rev James W., 4 Jane street.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Hackley, Rev. C. W., 155 M'Dougal street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Huddart, Rev. R. Townsend, 170 Bleecker.
Jackson, Rev. C. D., Waverly Place, corner of Greene.
Jones, Rev Charles, 464 Fourth st., near 1st Avenue.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, 99 Bowery,
Milnor, D D, Rev James, 82 Beekman.
Mines, Rev. F. S., 64 Varick street.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isacc 453 Houston.
Peck, Rev Isaac, 139 Grand st.
Peers, Rev Benjamin O., 20 John street.
Pound, Rev. Jesse, 27 West Washington place, (late Barrow st.)
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C., 47 Amos-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D. D., Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D, Rev. Caleb S., cor. Willoughby and Jay
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Lawrence street, near Myrtle.
Patterson, Rev. Stephen, 281 Adam street.
Stone, D. D., Rev. John S., next door to Christ Ch.

Williamsburgh,

Clapp, Rev. Caleb, No. 4 Cottage Place.
Dowdney, Rev. John.
Haskins, Rev. Samuel M., No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

NOTICES.

☞ An Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held on Thursday, September 29th, at 7 o'clock, P. M., in St. Paul's Chapel of this city.
SAMUEL SEABURY.
New York, September 3, 1842.

☞ Christ Church in Anthony street, will be re-opened for divine service on Sunday morning next, the 4th of September. September 3, 1842.

ST. STEPHEN'S CHURCH.

This church having been closed several weeks for the purpose of making repairs, will be re-opened for divine service on Sunday, the 11th inst. Sept. 3, 1842.

YOUNG MEN'S CHURCH MISSIONARY SOCIETY OF THE CITY OF NEW YORK.

In consequence of many members of the Board being absent from the city, the Board of Managers of this Society will not meet during the month of August. The next meeting will be held on the third Monday of September, the 19th proximo.
By order of the President
GEO. H. BELL, Recording Sec'y.
New York, Aug. 27, 1842.

ACKNOWLEDGMENTS.

MISSION TO INDIANA.

The undersigned gratefully acknowledges the receipt of $2 50, from 3 ladies of Perth Amboy, N J; $5, from a member of St James', New York; and $38 from 19 individuals belonging to St Andrew's Church, Staten Island.
Aug. 30, 1842. ROBERT B. CROES.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of Aug. 24th, has received the following contributions, viz:

From Mrs M Mason, $6; from Mrs Curtis, $3, both of Virginia; from J T, Paterson, N J, $2; a family offering, Dutchess county, N Y, $20; from St Paul's ch, Burlington, Vt, per R G Cole, Esq, $31 03; from Christ ch, St Ann's parish, Albemarle county, Va per Rev M Boydon, $7; through the Rev W H Barnwell, Charleston, S C, from a lady of St Peter's ch, a thankoffering for the recovery of a sister, $25; from St Peter's ch, Charleston, S C, $36; from Grace ch, Lockport, N Y, $12; from Grace ch, Utica, N Y, $0 50; from St Paul's ch, Holland Patent, N Y, $2; from St Paul's ch, Syracuse, N Y, $4 35; from St John's ch, Marcellus, N Y, $3; from Trinity ch, Watertown, N Y, $5; from St Luke's ch, Germantown, Pa, per Rev Mr Rodney, rector, after sermon by the Rev N S Harris, Secretary and General Agent, $53 20; from the female missionary association of the same, $20. Total amount, $230 08.
THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
152 Broadway, New York.
New York, August 31, 1842.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donations to the funds of the Institution: From Christ ch, Manlius, $5; St John's church Sunday school, Canandaigua, $2 17; Zion ch, Pierrepont Manor, [illegible] by the hands of Charles Seymour, Esq treasurer of Western Diocese. From two young ladies of St John's ch, New York, $8. Total, $20 17.
JOHN W. MITCHELL,
Treasurer of General P. E. S. S. U.
New York, August 31, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From St Paul's ch, Syracuse, $9. St Peter's church, Westfield, $5. Rt Rev Bishop De Lancey, $1. St Mark's ch, Le Roy, $5. St John's ch, Mount Morris, $3. Christ ch, Oswego, $2 50. Christ ch, Shelburne, $1. St. Andrew's ch, New Berlin, $5. St Paul's ch, Stafford $1 50. Zion ch, Pierrepont Manor, $5. Trinity ch, Watertown, $2 25. An appropriation by the standing committee of the Diocese of Western New York, $50—$90 25—received from Charles Seymour, Esq, treasurer of the Diocese of W New York. From St Luke's ch, Brooklyn, Rev J W Diller, rector, $6 88. J Smyth Rogers, donation, $5. Total amount, $102 13.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, August, 31, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From St Peter's ch, Westfield, $2. Rt Rev Bishop De Lancey, $1. St Mark's ch, Le Roy, $5. St John's ch, Mount Morris, $2. Zion ch, Pierrepont Manor, $5. St Stephen's ch, New Hartford, $2. An appropriation by the standing committee of Western New York, $50—$67—received from Charles Seymour, Esq, treasurer of the Diocese of Western New York. From Judge Dunn, Indianapolis, $1. St Luke's ch, Brooklyn, Rev J W Diller, rector, $3 46. J Smyth Rogers, donation, $5. Total amount, $76 46.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository, 20 John-street.
New York, August 24, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Through W H Hubbard, R A, Richmond, Va, from Mrs Petticolen, $1. Through Rev George Lamon, from Mrs E Marshall, Farquier, $10; Mrs R L Randolph, $7; E N, $3—$20. R H Wilmer, for Africa, $50; St John's ch, Cumberland parish, Lunenburg, per Rev Mr Cobb, for Africa, $5; Mrs R Randolph, Vicksburg, $2 50; Rev C J Gibson, $5—$83 50; through Rev Ebenezer Williams, St Philip's ch, Phillipstown, N Y, $1 35; St Mary's ch, Highlands, Cold Spring, $2; offerings of Emmanuel parish, Cumberland, Md, per Rev S Buel, $15. Through R T Thorne, Esq, Fredericksburg, Va, from J B G, $29 65; Miss M J Keeth, Africa, $1—$30 65. Offerings of Trinity ch, Columbia, S C, per Rev P J Shand, $25; from a member of Trinity ch, Newark, N J, per Rev M H Henderson, $20; from Prof Goodwin, Brunswick, Maine, $10; through Charles Seymour, Esq, treasurer Diocese of Western New York, per T C Butler, from St John's ch, Medina, $2 26; Trinity ch, Watertown, $3; St Mark's ch, Le Roy, $12 56; Sunday school, 2 parcels, $15 94 and $1 52—$17 46; St Paul's ch, Syracuse, $4 35; St Stephen's ch, New Hartford, $3—$42 63. From Christ ch, Alexandria, per Rev C B Dana, from Mrs Custis, Africa, $2; Mrs M C Laford, $3—$5. Through Rev W H Barnwell, rector, from Working Society of St Peter's ch, Charleston, S C, for pupil at Athens, according to promise to Miss Mulligan, $80; a lady of St Peter's ch, thankoffering for safe return from sea, $25; Rev John Fielding, donation, $3; offerings of the church, $36—$144. From Sunday school of Church of the Ascension, Phil, per Rev N S Harris, $3 50. Total, $332 63.
J. SMYTH ROGERS, Treasurer.
New York, August 31, 1842.

CHURCH DEPOSITORY,

No. 20 JOHN-STREET.

Letters have been received at the Depository since last acknowledgment from the following persons, viz:

J C Derby & Co, Auburn; Rev W Walton, Tompkinsville, S I; Rev A D Cole, Woonsocket, R I; P M at Watertown; Rev D H Short, North Salem; F E White, Louisville, Ky; P M at New London, Conn; R S H George, Phil, 2 letters; Rev P F Berkley, Wilkinsonville, Va, with remit; Miss Sarah R Carty, St Croix, with remit; Joseph Gill, Richmond, Va; A E Miller, Charleston, S C; M B Sinclair, Brentsville, Va; Rev James Adams, Flemington, N J, with remit; F E White, Louisville, Ky.

Packages have been forwarded during the same period as follows:

To J C Derby & Co, Auburn, sent to Dayton & Newman; Rev D H Short, North Salem, N Y, via Ridgefield, Conn, per steamboat Nimrod; Rev J H Wingfield, Portsmouth, Va, care W Rowland Norfolk, per schr Mary Jane; R S H George, Philadelphia, per Harnden & Co's Express; Rev John Brown, D D, Newburgh, per towboat Union; J H Whipple, for W C Pierrepont, Adams, Jefferson county, care of J J Carley, New London, Oneida county, per Swiftsure Line, per L Van Rensselaer; L W Hall, Syracuse, sent to D Appleton & Co; Wm D Gibson, Esq, care Messrs Carrington, Gibson & Thornton, Richmond, Va, per sch Weymouth.

DIOCESE OF NEW YORK.

ANNUAL CONVENTION.

Notice is hereby given, that the ANNUAL CONVENTION of the DIOCESE OF NEW YORK will be held on WEDNESDAY, the TWENTY-EIGHTH DAY OF SEPTEMBER, in St. Paul's Chapel, in the City of New York, at TEN o'clock, A. M.
By order of the Bishop.
BENJAMIN I. HAIGHT, *Secretary.*
New York, August 15, 1842.

☞ The Bishop requests that the Clergy will attend, on the first day, in their official robes, and occupy the seats provided for them, in the middle aisle.

JUST PUBLISHED,
BY JAMES A. SPARKS,
111 Nassau street,

MUSIC of the Church, (with a Supplement.) A collection of Psalm, Hymn, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States. 7th edition.
September 3.

ST. JAMES' HALL,
NEAR HAGERSTOWN, MARYLAND.
The Right Rev. the Bishop of Maryland, Visitor.

THIS institution will, according to previous notice, be opened on Monday, the 3d of October next. Terms—$225 per session of ten months, payable, in every instance, semi-annually IN ADVANCE. Entrance fee, (in place of an outfit of bedding, &c.,) $25 This entrance will not be required in the case of subscribers of not less than $100 towards the establishment of the institution. Applications for the admission of pupils, or for further information, to be made, postpaid, to the rector, the Rev. John B. Kerfoot, Hagerstown, Md

☞ The Banner of the Cross and Episcopal Recorder will please insert the above once a week for four weeks.
Sept. 3, 1842—4t

PORTRAIT OF THE REV. D. BUTLER, D. D.

A FINE lithographed portrait of the late Rev. D. Butler, D. D., has lately been published, and can be purchased in this city, of Swords, Stanford & Co., D. Appleton & Co., at the office of the Churchman, and at the office of the Episcopal S. S. Union. In Albany, of E. H. Pease; and in Troy, of Young & Hartt. Sept 3

THE MISSES CAMPBELL

WILL re-open their School for Young Ladies, at 259 Greene st., between Waverly Place and Eighth st., Wednesday, September 7th.

It is particularly important, that young ladies wishing to pursue the studies taught in the higher classes, should enter as early in the term as convenient.
Sept 3—tf

MRS. AND THE MISSES WOOD'S
Boarding and Day School for Young Ladies,
42 BARROW ST, WASHINGTON SQUARE, N. Y.

THE business of this establishment will be resumed on 8th September. The system of education as sidously pursued, aims at securing a lasting and thorough knowledge of whatever is attempted. In the French department, particular care is taken to cultivate the habit of conversing in that language. Day pupils are allowed the privilege of preparing their lessons under the superintendence of one of the teachers.
Sept. 3, 1842—6t

TEACHER WANTED.

A SINGLE gentleman, qualified to take the charge of a select school for boys, may hear of a desirable situation by addressing immediately, with references, (post paid,) the Rev. J. W. Brown, rector of the Astoria Institute, Astoria, L. I., or John L. Riker, 131 Fulton st. Sept 3—2t

ORGANS FOR SALE.

THE subscriber offers for sale the Organ now standing in the *Broadway Tabernacle*. The exterior is [illegible] and pedals, compass of keys from GG to F alt, compass of pedals from CCC, 16 ft. to D. an octave and fifth. The stops are as follows: Great Organ—large open diapason, second size do, stopped diapason, principal, twelfth, fifteenth, sesquialtra, 4 ranks, trumpet; Swell—dulciano, stopped diapason, principal flute, hautboy; Choir Bass—stopped diapason, dulciana, principal; Pedals—double open diapason; Couple to connect the Pedals with Great Organ.

This is a powerful and fine toned instrument and will be sold a bargain.

Likewise, a very superior Parlor Organ, made to order, containing the dulciano, stopped diapason, principal flute, fifteenth, and hautboy, with swell, and three composition pedals. The case is finished in the most elegant manner, 9 ft. 9 ins. high, 5 ft. 9 ins. wide, and 3 ft. 10 ins. deep—a superior instrument and well worthy of the attention of amateurs.

Also, a six stop Chapel Organ, with five composition pedals, 11 feet high, 6. 7 wide, 3. 9 deep.

Two five stop Swell Organs, calculated for a small Church, 9 feet 5 inches high, 5. 10 wide, 3. 5 deep.

Two four stop Organs, without a swell, 8 feet 7 inches high, 5.4 wide, 2. 6 deep.

Two second-hand Organs, of five stops, suitable for small Churches.

One small Parlor Organ.
HENRY ERBEN, No. 172 Centre street.
Sept 3—tf

BURNET'S HISTORY OF THE REFORMATION.
This Day Published,

The History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury—with the Collection of Records and a copious Index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D., late Professor of Modern History in the University of Oxford. Illustrated with a Frontispiece, and twenty-three elegantly engraved Portraits, forming four elegant 8vo. vols. $8.

The established character of Bishop Burnet's History of the Reformation as a standard work, and most valuable historical authority, renders it unnecessary for the American Publishers to enter into any analysis of its merit, further than briefly to state the advantages of this edition over all others.

"Often as this celebrated History of the Reformation of the Church of England has been printed and published, often as it has been read, and continually as it has been referred to by successive writers, interested in the important subject of which it treats; yet one thing seems to have been constantly overlooked, namely, the necessity of a distinct Preface to point out, and to explain to readers in general, the particular character of the publication.

"It is a work of too great magnitude to be repeatedly read through, and though its eminence as an historical work, must always be such as to render it imperatively necessary for certain writers to consult its pages, yet in every reprint of it, it should be contemplated by the publisher not merely as a book of reference, but as one to be read like other books of history regularly from the beginning to the end, not by professed scholars only, or by persons already versed in history, civil or ecclesiastical, but by such as may be only beginning their historical inquiries and researches—young readers and mere students.

"Scarcely any other book of equal importance, perhaps, stands so much in need of preliminary explanations, as this great work of the celebrated writer whose name it bears. And it must often, we should think, have been a matter of just surprise to the readers of this history, that, in the editions hitherto published, the errors in the first and second volumes have been reprinted, which the author himself noticed at the end of the third volume. In the resent edition the text will be found corrected as it should be, and many explanatory notes added throughout the work.—*Editor's Preface.*

Recently Published,

An Exposition of the Thirty-nine Articles of the Church of England, by Bishop Burnet. With an Appendix, containing the Augsburg Confession—Creed of Pope Pius IV., &c. Revised and corrected with copious Notes and additional References, by the Rev. James R. Paige, A. M., of Queen's College, Cambridge. In one handsome 8vo. vol. $2 50.

An Exposition of the Creed, by John Pearson, D.D. late Bishop of Chester. With an appendix, containing the principal Greek and Latin Creeds. Revised and corrected by the Rev. W. S. Dobson, M. A. Peterhouse, Cambridge. In one handsome 8vo. volume. $2 00.

A Treatise on the Church of Christ. Designed chiefly for the use of Students in Theology. By the Rev. William Palmer, M. A., of Worcester College, Oxford. Edited, with Notes, by the Right Rev. W. R. Whittingham, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Maryland. 2 vols. 8vo., handsomely printed on fine paper. $5
D. APPLETON & CO., Publishers,
200 *Broadway.*
Sept 3—13t

ST. ANN'S HALL, FLUSHING, L. I.,
For the Education of Young Ladies.

THE Winter Session of this Hall will commence on the first of October. Circulars may be had at No. 20 John-street, New York.
Sept. 3—108 J. F. SCHROEDER, Rector.

SELECT SCHOOL.

THE MISSES MANSFIELD respectfully inform their friends and the public, that they will Re-open their School at No. 480 Pearl-street, on Monday, August 29th. August 27.

BOARDING AND DAY SCHOOL
FOR YOUNG LADIES.

MISS SAGAR and MISS BALLOW will Re-open their School for Young Ladies at No. 10 Albion Place, (Fourth street,) on Monday the 12th of September. August 27.

MRS. MULLIGAN & MISS ROBERTS'
Boarding and Day School for Young Ladies,
No. 43 WALKER-STREET,

Will be opened on Tuesday, September 13.

☞ To accommodate Young Ladies who reside at a distance, a carriage will call every morning, and return after the close of school hours. Aug. 20—5w

MISS HAINE'S
SCHOOL FOR YOUNG LADIES,
No. 66 WARREN STREET,
Will Re-open on Monday, September 5th.

THE studies pursued embrace a thorough course of English. The Languages, Drawing, and Vocal Music, taught by the best instructors. Particular attention will be given to the morals of the young ladies.

Circulars may be obtained at the bookstores of C. S. Francis, No. 252 Broadway; R. Lockwood, No. 411 Broadway; J. S. Taylor, No. 145 Nassau st.; and at her residence, No. 86 Warren st.

REFERENCES.

Hon. Theo. Frelinghuysen, LL. D., Chan. of the N. Y. University.
Hon. Peter A. Jay, No. 398 Broadway.
Rev. J. M. Matthews, D. D., No. 22 Washington Place.
Rev. Thomas Dewitt, D. D., No. 62 Walker st.
Rev. John A. Vaughan, D. D., No. 55 Morton st.
Rev. John M. Macauly, No. 112 Leonard st.
Cornelius Du Bois, Esq., No 757 Broadway.
John Steward, Esq., No 1 Pearl st.
John Slosson, Esq., No. 3 Pearl st.
C. O. Halsted, Esq., No. 12 Clinton Place.
William Forrest, Esq., No. 18 Varick st.
A. R. Whetmore, Esq., No. 23 Varick st.
John M. Nixon, Esq., No. 39 Nassau st.
Thomas C Doremus, Esq., No. 86 Warren st.
Aug. 20—6t$

ALL SAINTS' MALE PAROCHIAL SCHOOL,
No. 292 Henry street,
WILL RE-OPEN ON MONDAY, SEPTEMBER 5.

MR. WILLIAM A. TAYLOR, A. M., has been appointed PRINCIPAL in the place of Rev. Albert D. Traver, whose health has compelled him to relinquish the post. Mr. Taylor's long experience and success as an instructor, induce the confident expectation that the School will continue to prosper under his auspices.

The general oversight of the School and the religious instruction of the Pupils, remain, as before, with the RECTOR of the Parish.

Mr. Taylor will be aided in his duties by Mr. GEORGE W. COAKLAY, A. M., and a competent Assistant in the Primary Department.

TERMS.—*Payment always in Advance.*

Classical Department,			$12 50
English	do	1st Class,	10 00
Do	do	2d do	8 00
Do	do	3d do	6 00
Primary	do		4 00

French, Spanish, German, and Hebrew, each $5 00.
Stationery, per quarter, 50 cts.
Fuel for the season, $1 50.
New York, August 27, 1842.

THE MISSES RAINSFORD'S SCHOOL,
430 Houston street, near Broadway.

THE duties of this establishment will re commence on Monday, the fifth of September.

Circulars can be obtained at the store of Messrs. Bartlett, Welford & Co., American Hotel; and References are permitted to the Right Rev. Bishops of New York and New Jersey; the Rev. Drs. Berrian, Eastburn, Ferris, Milnor, Mathews, Seabury, Taylor, and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, Perry, and Verren; James B. Elliman, and J H. Hicks, Esqs.; Messrs. Swords, Stanford & Co., and Bartlett & Welford, New York.

Miss A. Rainsford still continues to give private lessons on the Piano Forte and Organ, (in thorough Bass,) French, and Drawing. Aug. 27—3t

MISS SWIFT respectfully informs her friends, that she has removed her School to No. 601 BROADWAY, near Houston street. Her number of scholars will be limited to fifteen. The quarterly terms commence September 12th, November 28th, February 13th, May 1st. Circulars may be obtained at Roe Lockwood's, 411 Broadway; Bartlett & Welford's, 229 Broadway; or a her residence, 74 Eighth street.

References.

C. O. Halsted, Esq.	Rev. George Potts, D. D.
J. W. Leavitt, Esq.	Rev. J. M'Elroy, D. D.
Wm Sam'l Johnson, Esq.	Thatcher Tucker, Esq.
James Brown, Esq.	John C. Hamilton, Esq.
T. C. Doremus, Esq.	E. H. Blatchford, Esq.

August 27—3t$

SELECT CLASSICAL AND COMMERCIAL BOARDING ACADEMY,
FOR A LIMITED NUMBER OF PUPILS,

AT Shrewsbury, Monmouth county, New Jersey; conducted on enlightened and strictly Christian principles, with a proper attention to domestic comforts, by Rev. Thomas Clark.

Terms—$75 for a term of twenty-two weeks, payable at the end of one month from the beginning of the term.

The village of Shrewsbury is well adapted to the location of a select Boarding Academy, being healthy, with a moral and respectable community, so that the youth would be exposed to no improper associations; and there is an easy access to it by steamboat, which goes to Red Bank, within one and three-quarter miles of the school.

Respectable references will be given.
Aug. 20—4t$

MESDEMOISELLES HALLETS'
BOARDING SCHOOL FOR YOUNG LADIES,
No. 51 Amity street, New York.

THE following notice of this school in the Church Record is from the pen of the editor, the Rev. F. L. Hawks, D. D.

"EDUCATION.—The advertisement of the Mesdemoiselles Hallets will be found on the cover of this number. It affords us pleasure to be able to commend the institution of the Misses H. to such as have daughters to whom they are desirous of giving an education that will fit them for the best spheres in life. The branches taught, both useful and ornamental, are numerous, and are well and thoroughly inculcated, and it enhances our satisfaction to say, in a manner and with a success (for we speak from experience) that will give entire satisfaction to those who wish moral and mental instruction united."

Circulars furnishing the terms, &c., may be had on application at the store of Swords, Stanford & Co.
Aug. 13—4t$

MANT & D'OYLY'S BIBLE.

A FEW SETS of Bishop Hobart's edition of this invaluable Family Commentary may be had on application to the publishers, or to
JAMES A. SPARKS
111 Nassau street, Office of the Churchman.
August 20—tf

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices &c. Lead Coffins made in a few hours notice.
T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway

HISTORY of the Reformation, by Bishop Burnett, in 4 vols. A new edition, with notes by the Rev. E Nares, D. D.
For sale at this office. Price $8. July 30.

☞ Shortly will be published in London, a Portrait of the RIGHT REV. GEORGE WASHINGTON DOANE, D. D., LL. D., Bishop of New Jersey, from a Drawing by G. Richmond. Engraved by F. C. Lewis.
Fifty Impressions to be taken at $5. Prints $2 50.

The profits arising from the sale of the print will be added to the funds of the Society for the Propagation of the Gospel.

Subscriptions will be received at the office of the Churchman. August 27.

MUSIC BOOKS
A. V. BLAKE
Of 54 Gold street, New York,

HAS made arrangements to supply the trade, church choirs, teachers, and others, with the standard music books of the country. The following list exhibits the principal works constantly on hand:

The Boston Academy's Collection of Church Music: Published under the direction of the Boston Academy of Music.
The Boston Handel and Hadyn Society Collection of Church Music: By Lowell Mason.
Bridgewater Collection of Sacred Music.
The Choir; or Union Collection of Church Music: By Lowell Mason.
The Massachusetts Collection of Psalmody: By the Boston Handel and Hadyn Society. Edited by George James Webb, President of the Society.
The Modern Psalmist: By Lowell Mason. Published under the sanction of the Boston Academy of Music.
Boston Anthem Book; being a Selection of Anthems and other Pieces: By Lowell Mason.
Manual of the Boston Academy of Music, for Instruction in the Elements of Vocal Music on the System of Pestalozzi. By Lowell Mason, Professor in the Academy.
The Juvenile Singing School: By Lowell Mason and G. J. Webb, Professors in the Boston Academy of Music.
The Lyrist, consisting of a Selection of new Songs, Duetts and Trios, from recent Works of various Authors Compiled by Lowell Mason and G. J. Webb, Professors in the Boston Academy of Music
The Music of Nature; or an attempt to prove that what is passionate and pleasing in the Art of Singing, Speaking, and Performing upon Musical Instruments, is derived from the sounds of the Animated World. With curious and interesting illustrations. By William Gardiner.
Lives of Hadyn and Mozart; with Notes. By William Gardiner. 12mo. cloth
The Odeon; A collection of Secular Melodies, arranged and harmonized for four voices, designed for adult Singing Schools, and for Social Music Parties. By G J. Webb and Lowell Mason, Professors in the Boston Academy of Music.
The Odeon, printed on fine paper, and bound in cloth.
Boston Glee Book. Edited by Lowell Mason and G. J. Webb.
Carmina Sacra. By Lowell Mason.
Boston School Song Book. By Lowell Mason.
Gentlemen's Glee Book. By Lowell Mason.
Vocal Exercises. By Lowell Mason.
The Church Choir; a collection of Sacred Music; comprising a great variety of Psalm and Hymn Tunes, Anthems and Chants arranged for the Organ or Piano Forte, and adapted more particularly to the Worship of the Protestant Episcopal Church in the United States. By Joseph Muenscher, Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio.
The American Glee Book; consisting of a Selection of Glees, Madrigals, and Rounds, from the most distinguished English and German authors, together with Original Pieces composed expressly for this Work, embracing Pieces from the Works of upwards of thirty persons. By George James Webb President of the Handel and Hadyn Society.
The Boston Musical Institute's Collection Church of Music; comprising a great variety of Psalm and Hymn Tunes, Anthems, Chants, Sentences, and other set Pieces. Arranged and composed by T. Comer.
The Little Songster; consisting of Original Songs for Children: For the use of Primary Schools and Families. By George J. Webb.
Music of the Church; a collection of Psalm, Hymn and Chant Tunes, adapted to the Worship of the Protestant Episcopal Church in the United States. This work, prepared by one of the most gifted and popular clergymen of New York, has been published in successive editions for many years, and is used in some of the largest parishes of the country. ☞ The edition now offered to the public has been enlarged by the addition of 8 pages of rare and valuable chants and sentences never before published in this country, and the book is otherwise much improved.
August 6.

THE CHURCH ALMANAC FOR
1843,

WILL be put to press in the month of August. Orders for the same to be addressed to Thomas C. Butler, Agent of the Protestant Episcopal Tract Society, at the Church Depository, 20 John st.

Price $30 a thousand, $4 a hundred, 6¼ cents single.
July 30. tf.

FOR SALE BY
THE GENERAL PROT. EPIS. S. S. UNION,
DEPOSITORY 20 JOHN ST.,
Either single or in quantities:

PEARSON ON THE CREED, 8vo.
BURNET ON THE XXXIX. ARTICLES, octavo.
SERMONS BY THE LATE BISHOP BOWEN, vol. 1. 8vo.
SELECT FAMILY AND PARISH SERMONS, BY BISHOP McILVAINE, 2 vols. 8vo.
THEOLOGY FOR THE PEOPLE, BY THE REV. J. P. K. HENSHAW, D. D., octavo.
ARCHBISHOP SECKER'S LECTURES ON THE CATECHISM, 12mo.
THE PRIMITIVE CHURCH COMPARED WITH THE PROTESTANT EPISCOPAL CHURCH OF THE PRESENT DAY BY BISHOP HOPKINS, 12mo.
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SCRIPTURAL EXAMINATIONS ON THE CHURCH CATECHISM, BY JOSHUA DIXON, REVISED, &C., BY THE REV. GEORGE A. SMITH, 18mo.
DICTIONARY OF THE CHURCH, BY THE REV. WM. STAUNTON, 12mo.
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PROFESSIONAL YEARS OF BISHOP HOBART, BY THE SAME AUTHOR.
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THE CHURCH CHOIR, a Collection of Sacred Music, by Professor Muenscher.

Orders from abroad may be addressed to
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"THE PENTECOSTAL PATTERN: A CHARGE TO THE CLERGY OF THE DIOCESE OF NEW JERSEY, BY THE RT. REV. G. W. DOANE."

My Brethren of the Clergy,

The Gospel which we preach commends itself as sent from GOD, as by its outward attestation, so by its adaptedness to man. It takes him, as he is, to make him what he was at first, and what he ought to be. It treats him as an immortal mortal. It is not, as some seem inclined to think it, a religion of mere feelings, a devout abstraction. It deals with the true, the palpable, the real. It deals with it through means and influences which are themselves true, palpable and real. Observe the figures which the Saviour chooses to illustrate the Christian life: the harvest of good seed, itself good, solid, golden grain;*a* the leavened loaf,*b* changed by the introduction into it of that which makes it like itself, fit for the Master's use; the living branch, engrafted in the living Vine,*c* taking its nature, and loaded with its clusters. And, when St. Paul would teach us of the graces which must make and mark the Christian, he says, in language full of meaning, and which must be understood by all: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."*d* I claim attention and respect for these expressions of the Holy Scripture. I claim that they mean something, that they mean much, that they mean what they seem to mean. I claim that they reject whatever, under the name of religion, is occupied with feelings merely, and contented with them. I claim that they condemn that mode of treatment, which appeals to the animal nature, and its influences and passions, and gets up a heat, and calls it grace. I claim that they confirm the expectation of our natural reason and common sense, that religion is to be a training, not a forcing of the soul; that its processes are to be gradual and steady, not instantaneous, and intermitting; that its influence should be persuasive, not impulsive; that its characteristics are to be steadfastness, stability, consistency, sure progress, manifest and permanent improvement; that its results are fruits, not leaves, or flowers; a habit, not a paroxysm; acts, and not feelings; a new life, and not a new profession; in one expressive word, godliness, which means, *Godlikeness*.

I appeal for the truth of this position to that most primitive of precedents, THE PENTECOSTAL PATTERN. How was it then? What did Apostles teach? What did the hearers of Apostles do? Can we who, in the providence of GOD, come after them, by eighteen centuries, bring new things to the ears of those who hear us, and yet be true Apostles? Can they who, through the same Gospel, in the same Church, seek, as they did, pardon through the Cross, expect to find it, unless they follow them, as they were followers of CHRIST? Let those who will, preach a new Gospel, fancy a new Church. For us, "the old is better." We go with the Apostle Paul, "one Lord, one faith, one baptism." We tremble at what he hath said, about "another Gospel, which is not," and cannot be, "another."

In what respect do many who hear us differ from those who stood about the twelve, upon Mount Sion; or listened to the Deacon Philip, in Samaria; or came to Paul or Silas, at Philippi, or at Ephesus? Is it that, unlike them, they are not sinners? Is it that, unlike them, "indignation and wrath, tribulation, and anguish," and that forever and forever, are not revealed, as the sure wages of their sins? Is it that, unlike them, they do not feel and own that they are sinners, and seek to be delivered from their sins, their guilt and doom, and come, bowed down, with pricked and agonizing hearts, to urge the question," "Men and brethren, what shall we do?" If they be other than these were, it may be that they need no answer from us, and desire as little of our Master: "What have we to do with thee, thou JESUS of Nazareth?"—But to those who do come bending with their load of sins; and do desire to be at "peace with GOD, through JESUS CHRIST our LORD;" and, with the jailor, ask, in tones of trembling terror, "Sirs, what shall I do to be saved?" we can return no other answer—and there surely needs no better—than the words of the Apostle Peter, "Repent, and be baptized, every one of you, in the name of JESUS CHRIST, for the remission of sins, and ye shall receive the gift of the Holy Ghost."*e* Those who gladly receive these words, who do truly repent of their sins, and believe on the LORD JESUS CHRIST, will now, as they did then, "arise and be baptized, and wash away" their "sins, calling on the name of the LORD."*f* Upon their heads, thus "born again" "of water and of the Spirit,"*g* seeking, like the Samaritans,*h* and like the twelve at Ephesus,*i* with penitence and faith, the promised gift of the Holy Ghost, in the appointed "laying on of hands,"*k* it will descend, in showers of needful grace. They, like the first three thousand, to whom CHRIST was preached, as crucified for sinners, and who embraced Him as the Saviour of their souls, all bleeding as He was upon the Cross, will, through that grace, continue "steadfastly in the Apostles' doctrine, and fellowship, and in breaking of bread and in prayers."*l* Thus shall the new birth of water and of the Spirit, growing "in grace, and in the knowledge and love of GOD," become the new and holy life. Thus shall the graft into the true and living Vine put forth and ripen more and more the fruits of righteousness and peace. Thus shall the child of GOD grow up, "in the unity of the faith and of the knowledge" of His Son, unto "a perfect man," unto "the measure of the stature of the fulness of CHRIST;" realizing here, in the life of grace, and hereafter, in a glorious immortality, that beautiful expression of the Scriptures, inimitable for beauty, "the shining light, which shineth more and more unto the perfect day."*m*

The outline of the doctrine, in its whole connection, may be briefly stated thus. Man is a sinner. Sin is the soul's death. Born into it, to escape it, he must be born out of it.*n* He "must be born again."*o* This, as the Saviour teaches, must be "of water and of the Spirit." He is regenerated*p* the Church declares, in holy baptism. Now he has washed away his sins,*q* in the fountain opened on the Cross. Now he is made, through grace, the child of GOD.*r* He has "put on CHRIST."*s* CHRIST is in him, "the hope of glory." Such is the nature of that gracious engraftment of that blessed incorporation, that he is one with CHRIST, and CHRIST is one with him.*t* This is the new, or spiritual birth. Whether it be the infant of an hour, brought in the faith of parents and of sponsors; or whether it be the man of threescore years and ten, converted, and become a little child,*u* the laver of the new birth is the font of baptism.*w* In no other way, is it so plainly shown to be "of grace." In no other way, is it so clearly "not of works." In no other way, is "boasting" so "excluded," and the thought of merit put to rest forever. It may be Naaman, the Captain of the King of Syria's host, or it may be the heir of that vast empire, in whose circuit the compass of the earth is spanned. Still, he must wash, or he cannot be clean.*x* It may be Saul, with hands embrued with Christian blood, or that dear child which JESUS took, and set before him, as a pattern for Apostles. Still, it is baptism that must "save"*y* him, "by the resurrection of JESUS CHRIST." "By grace are ye saved through faith, and that not of yourselves: it is the gift of GOD: not of works, lest any man should boast."*z*

The graft is made. The incorporation is effected. The soul, that was conceived and born in sin,*aa* is "born again," of water and of the Spirit." He that was "dead in trespasses and in sins,"*bb* is now "alive unto GOD, through JESUS CHRIST our LORD."*cc* It is a life—alas, for that old curse whose foul infection hangs about us still!*dd*—which may be forfeited and lost. The graft may perish in this world's ungenial clime. The life may fail through lack of love. The birth, that made us children of grace, when we were heirs of wrath,*ee* may fall untimely, ere it show the fruits of life. In vain the sower sows, if GOD withhold the rain. In vain the choicest scion or the utmost skill, without the genial sun. Paul may plant, and Apollos may water, but it is GOD that gives the increase. Nay, even the travail-pains of His dear Son, endured in patient agony upon the Cross, by which the world of sinners was redeemed—how often is their painful purchase wasted, and souls, for which CHRIST died, lost, through unbelief and disobedience! The seed, to live, needs moisture. The graft, to take, needs warmth. The child, to grow, needs nurture. The soul, new-born, must be renewed. Man does not keep baptismal purity. Man does not keep baptismal grace. He needs continual succour. He needs continual transformation. He has been "created" anew "in CHRIST JESUS;" but it was "to good works"*ff* which, of himself, he cannot do."*gg* He is to be "transformed;" but it is "by the renewing of" his "mind,"*hh* which he himself cannot accomplish. Hence, to the injunction, "be baptized," St. Peter adds the promise of the Holy Ghost.*ii* Hence, to "the washing of regeneration," St. Paul adds, "the renewing of the Holy Ghost."*kk* Hence, when the Samaritans had been baptized by Philip, the visit of Peter and John, to lay their hands upon them, "that they might receive the Holy Ghost."*ll* Hence, John the Baptist's disciples had no sooner been baptized by St. Paul, at Ephesus, than he laid his hands on them, and the Holy Ghost came on them.*mm* Hence, when the same Apostle writes, for all succeeding ages, what those be which are "principles of the doctrine of CHRIST," he urges first, "repentance from dead works;" then, "faith toward GOD;" then, "the doctrine of baptisms;" then "of the laying on of hands."*nn* And so the faithful Church hath taught us in our prayers: "Grant, O LORD, that they who at this place shall in their own persons renew the promises and vows which they made, or which were made for them by their sureties at their baptism, and thereupon shall be confirmed by the bishop, *may receive such a measure of thy Holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace unto their lives' end;*"*oo*—"Defend, O LORD, this thy servant with thy heavenly grace, that he may continue thine forever, and daily increase in thy Holy Spirit more and more, until he come to thy everlasting kingdom."*pp*

In teaching that confirmation, the laying on of the hands of the apostles, is the ordinance of GOD, for the supply of needful grace to such as have been born again in baptism, that they may lead a new and holy life,*qq* two errors are to be avoided. The one, of supposing that it is then that, *first*, the Holy Ghost is given: when not a step towards GOD is taken, or can be, but of His holy motion; when the new birth in baptism is "of water, *and of the Spirit;*" nay, when the repentance and the faith, which go before it, both are gifts of grace. The other, of supposing, that to that divine supply there needs no more addition: when all the means of grace have been ordained of GOD for daily use; and that which is the holiest of them all, the communion of the body and blood of CHRIST, in the sacrament of the LORD'S Supper, is, in the due and proper order of the Church, accessible to such alone as have received "the laying on of hands."*rr*

There is a passage in the record of THE PENTECOSTAL PATTERN, which states, with beautiful distinctness, the means by which the Christian life, in them who, being new born in baptism, have, in "the laying on of hands," received the Holy Ghost, is to be renewed, and maintained, and perfected. "Then they that gladly received his word were baptized; and they continued steadfastly in the apostle's *doctrine*, and *fellowship*, and in *breaking of bread*, and in *prayers*."*ss*—This they did, who were baptized and taught by the apostles. We cannot doubt that they did what CHRIST had taught their teachers should be done.*tt* We need not suppose that they did more than they were taught. It must be safe to do as they did. It may not be safe to do other, or to do less.

I. To maintain the Christian life, then, which begins in baptism, and in confirmation receives the due supply of grace, *we must "continue steadfastly in the apostles' doctrine.*

i. There must be doctrine;

ii. It must be the apostles' doctrine;

iii. We must continue in it steadfastly.

i. *There must be doctrine.*—This is dead against their notion, who hold to what they call "morality," as separate from belief; who say, No matter for a man's faith if he does what is right! Logicians call this a begging of the question. Show me the man, I say, that does do all, and always, that which is right, and I will show you one who is, like St. Stephen, "full of faith." But this is all a proud and ignorant self-delusion. What men boast of as morality is mere self-pleasing. As when a man is temperate from economy, industrious from interest, honest for reputation. Take the motive away, and where is the morality? Ensure concealment, and such honest men will steal. Let it cost them nothing, and such temperate men will drink. Morality, so called, is the religion of the natural man; of whom St. Paul expressly tells us, that "he receiveth not the things of the Spirit of GOD."*uu* It is the religion of taste, of convenience, of good manners. It is one thing in one climate, and another thing in another. It has ten commandments in ill health; but nine or eight, when lusty strength fills all the veins, and makes the pulse beat high. Morality without religion is good conduct without principle. Who respects it? Who relies on it? What is it good for? A watch without a main-spring: it moves only when you shake it.—Quite another thing is Christianity. It proceeds from doctrines, the teaching of the GOD who made us; and therefore true, and needful to be known: the doctrine, that, by the fall, our race, and every individual of it, are sinful, guilty, lost; the doctrine, that, to save it, GOD became incarnate, suffered, bled, and died; the doctrine, that, to all who come to him in penitence and faith, the blood of JESUS is the purchase of forgiveness and acceptance and eternal life; the doctrine, that, to do so, man has neither will nor power, but of the Holy Spirit, working in us, that he may have a good will, and working with us that our good will may come to good effect. Here is a platform, broad and strong enough for the whole superstructure of Christian morals: and, in the motives here suggested, in the aids here promised, in the sanctions here revealed, that is supplied, which meets exactly all our wants; operating everywhere and at all times equally and alike; working everywhere and at all times the same beautiful result: whatever we do, done "heartily, as unto the LORD, and not unto men;" the whole law all fulfilled, in that one word, whose power all hearts confess, in holy, heavenly love. This is "the doctrine of GOD our Saviour." This is the doctrine of the cross. These are the doctrines of grace. These are the doctrines which are "according to godliness." "For the grace of GOD that bringeth salvation, hath appeared unto all men: teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great GOD and our Saviour JESUS CHRIST; who gave himself for us, that he might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works. These things speak and exhort.*vv*

ii. But *it must be the apostles' doctrine.*—Otherwise we know not that it is "the doctrine of GOD our Saviour." Counterfeits are abroad. There are "doctrines of men," the Scriptures tell us; there are "strange doctrines," there are "doctrines of devils." We must "take heed to the doctrine." The three thousand, that were baptized on the day of Pentecost, "continued steadfastly in the apostles' doctrine." So must we. How shall we know it? In the first place, it must be in Holy Scripture. That is the rule of faith. What the LORD saith, that we believe. We need no more. We are contented with no less. Like the Bereans, therefore, whom St. Luke commended, we must "search the Scriptures daily, whether these things are so." But—alas, for the infirmity of our nature!—not all that seem to search the Scriptures agree together; not all, that seem as earnest and as honest in their search as we, agree with us. Nay, an apostle tells us, that "men may wrest the Scriptures unto their own destruction," and that this is done by "the unlearned and unstable."*ww* How shall we know then—for this is the true question to be asked—what the meaning of the Scriptures is? Just as we know which are the Scriptures. Just as we know that some books, written in old times, which are called Gospels, are not; and are assured, even to demonstration, that the sacred four, which we receive, are the pure word of GOD. In a single word, just as we attain the knowledge of whatever was transacted in old times—by diligent inquiry of contemporary witnesses, who had the opportunity to know the truth, without the motive or the will to withhold or to pervert it. He who knew that it was needful to preserve to the later generations of the ancient people the knowledge of the wonders wrought and of the law given at Sinai, not only caused them to be written, but kept up, in an unbroken line, an order of men, whose care and duty it was to keep and to transmit them. Thus the reference could always be, and was, "To the law, and to the testimony!" Precisely, in like manner, He who knew that it was needful to preserve, through all the ages of mankind, the witness of the Cross and of the Resurrection, not only caused them to be written by holy men of old, but has maintained a line unbroken, from the twelve, that were "eye witnesses and ministers of the word," through whom has come to us, not only the sacred scroll itself, but their reception of its doctrines, who received them at the mouth of JESUS CHRIST himself, or of His holy twelve. These we have, generally, in the writings of the Christian teachers, bishops, and martyrs, who, from the first age, were witnesses of JESUS, sealing their witness, not seldom, with their blood; but most especially, in the ancient summaries of faith, called *Creeds*, and in the ancient forms of worship, called *Liturgies*—so old, some of them, as to bear the imprint, if not of apostolic hands, at least of hands which had embraced, and washed the apostles' feet. In a single word, when we rehearse together, the Apostles' or the Nicene Creed—the latter, the compilation of three hundred bishops, less than three centuries after CHRIST, from the formularies which had been kept in their several Churches, from the beginning; the former, older still—and when we offer before GOD the confessions, prayers, and anthems of the daily service, and of the services for baptism and the holy Eucharist, you certainly know—as certainly as that Thomas Jefferson wrote the Declaration of American Independence, and that John Marshall understood its principles—that we set forth the ancient and true sense of Holy Scripture; that we hold fast "the truth as it is in JESUS;" that we "continue in the apostles' doctrine:" not the doctrine of Rome, not the doctrine of Geneva, but the doctrine of Jerusalem; the doctrine which St. Peter preached upon the day of Pentecost; than which St. Paul resolved that he would know no other, even JESUS CHRIST, and Him crucified."

iii. Need I urge the point of duty, having found the doctrine, to *continue steadfast in it?* One should think not. And yet, alas, for men's consistency, even Christian men's, there are few subjects on which they more willingly are ignorant; few subjects which they hold in more entire indifference. They who would blush to be ignorant of the laws of gravitation, know not which be "the principles of the doctrine of CHRIST." They who are armed at all points on any question of the civil government, or of the party which they profess to hold in politics, would be unable to defend an outpost of the faith against the shallowest infidel; or to direct a heathen, that should inquire of them the way that leadeth unto life. They who are loudest often in glorying in the name of Christian or of Churchman, are utterly unable to give any reason why they bear it. Of such persons, it were worse than idle to expect that they "should stand fast in the faith." Their minds have not embraced it. It is not in their hearts. A "wind of doctrine" blows them from their ground. They are not proof against the slightest trial of their strength. They will not be "at charges" for the Church. They will not stand with just a little handful, when the great multitude run all the other way. The fashion makes their faith; and when the weather changes, so will they. These are not Churchmen of the Pentecostal pattern. These are not such as would have held to CHRIST, when he must be professed in dens and caves. These are not they that would have stood with Cranmer, at the burning stake. These are not they whom we can lean on, in our warfare for the truth. Such are formed by diligent and careful study of the Holy Scriptures. Such are formed by reverent reception of the transmitted witness of the Church. Such are formed by patient, persevering prayer to GOD, to send His Holy Spirit, to direct their hearts. Such are they who, "willing to do the will of GOD," "shall know of the doctrine, whether it be of GOD." Be such, dear brethren, the people of our charge, and they will need no argument from us, to continue "steadfast in the doctrine of the apostles."

(*To be continued.*)

a St. Matthew xiii. 1-8; 24-30.

b 33.

c St. John xv. 1-6.

d Galatians v. 22, 23.

e Acts ii. 38.

f Acts xxii. 16.

g St. John iii. 3, 5.

h Acts viii. 17.

i xix. 6.

k Hebrews vi. 2.

l Acts ii. 42.

m Proverbs iv. 18.

n "For as we are not naturally men, without birth, so neither are we Christian men in the eye of the Church of God but by new birth; nor according to the manifest ordinary course of divine dispensation new born, but by that baptism, which both declareth and maketh us Christians."—*Hooker*, Keble's edition, ii. 341.

o St. John iii. 7.

p "Seeing now, dearly beloved brethren, that this child," or "this person, is regenerate."—*Baptismal Service.*

q Acts xxii. 16: Zechariah xiii. 1: 1 St. John i. 7.

r "Baptism, wherein I was made a child of God."—*Catechism.*

s "As many of you as have been baptized into Christ have put on Christ."—*Galatians* iii. 27.

t "Baptism is a sacrament which God hath instituted in his Church, to the end that they which receive the same might thereby be incorporated into Christ, and so through His most precious merit obtain as well that saving grace of imputation, which taketh away all former guiltiness, as also that infused divine virtue of the Holy Ghost which giveth to the powers of the soul their just disposition towards newness of life."—*Hooker*, ii. 340. In a note is the following quotation: "Susceptus a Christo, Christumque suscipiens, non idem fit post lavacrum cui ante baptismum fuit, sed corpus regenerati fit caro Crucifixi."—*Leo*, Serm xiv. de Pasch. Domine.

u St. Matthew xviii. 3.

w So St. Paul, Titus iii. 5, "the washing," literally, laver, "of regeneration." "Wherefore do the Apostles of Christ," says Richard Hooker, "term baptism a bath of regeneration?" ii. 339.—"The ghostly birth, viz, that man be born to God in the holy baptism, through the Holy Ghost, is not obvious to us, for that we cannot see what is there performed in the baptized person. Thou seest him bedipped in the sheer water, and again drawn up with the same hue that he had before, ere he dived; but the Holy Mother, that is, God's Church, knows that the child is bedipped sinful into the font, and is taken up washed from sins, through that holy baptism. Through Adam's transgression, who broke God's commandment, those children are sinful; but, through the grace of God himself, their sins are blotted out, and they become God's men, and they of fleshly are made ghostly, and are called God's bairns, just as the book tells us."—*Ancient Anglo-Saxon MS., in the Public Library at Cambridge.*

x "When our Lord and Saviour promiseth eternal life, is it any otherwise than as he promised restitution of health unto Naaman the Syrian, namely, with this condition, 'Wash and be clean'? Or, as to them which were stung of serpents, health, by beholding the brazen serpent? If Christ himself, which giveth salvation, do require baptism, it is not for us to sound and examine Him, whether unbaptized men may be saved, but seriously to do that which is required, and religiously to fear the danger which may grow by the want thereof."—*Hooker*, ii. 342. Where is this note: "Institutio sacramentorum quantum ad Deum auctorem dispensationis est; quantum vero ad hominem obedientem necessitatis. Quoniam in potestate Dei est præter ista hominem salvare, sed in potestate hominis non est sine istis ad salutem pervenire."—*Hugo, de Sacramentis.*

y So St. Peter 1, iii. 21. "For," says the Church, "as the same Apostle testifieth, in another place, even Baptism doth now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ."—*Baptism of those of riper years.*

z Ephesians ii. 8, 9.

aa Psalm li 5.

bb Ephesians ii. 1.

cc Romans vi. 11.

dd "And this infection of nature doth remain, yea, in them that are regenerated."—Article xi.

ee "Were by nature the children of wrath." Ephesians ii. 3.—"For being by nature born in sin, and the children of wrath, we are hereby" (by Baptism) "made the children of grace."—*Church Catechism.*

ff Ephesians ii. 10.

gg "We have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ, preventing us, that we may have a good will, and working with us when we have that good will."—Article x.

hh Romans xii. 2.

ii Acts ii. 38.

kk Titus iii. 5. These are beautifully blended, as in all the offices of the Church, so especially in the collect for Christmas day: "that we, being regenerated, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit."

ll Acts viii. 15.

mm Acts xix. 6.

nn Hebrews vi. 1, 2.

oo Prayer in the form of consecration of a church or chapel.

pp The prayer of confirmation.

qq "The fathers every where impute unto it that gift or grace of the Holy Ghost, not which maketh us first Christian men, but when we are made such, assisteth us in all virtue, armeth us against temptation and sin. For after baptism is administered 'there followeth,' saith Tertullian, 'imposition of hands with invocation and invitation of the Holy Ghost, which willingly cometh down from the Father, to rest upon the purified and blessed bodies, as it were acknowledging the waters of baptism a fit seat.'" [Literally it is, *it rests upon the waters of baptism, as if recognizing its ancient seat:* referring to that text of Moses, "the Spirit of GOD brooded on the surface of the waters."] "As much is signified by Eusebius Emisenus, saying, 'The Holy Ghost which descendeth with saving influence upon the waters of baptism doth then give that fulness which sufficeth for innocency, and afterwards exhibiteth in confirmation an augmentation of faith and grace.' The fathers, therefore, being thus persuaded, held confirmation as an ordinance apostolic, always profitable in God's Church, although not always accompanied with equal largeness of those external effects which gave it countenance at the first."—*Hooker*, ii. 424—6.

rr "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."—*Rubric in the order of confirmation.*

ss Acts ii 41, 2.

tt St. Matthew xxviii. 20.

uu 1 Corinthians ii. 14.

vv Titus ii. 11-15.

ww St. Peter iii. 16.

Burial Places in Towns.—It appears from Bishop Godwin's *Lives of the Bishops*, that "Cuthbert, the eleventh Archbishop of Canterbury, was the first that got liberty from the Pope of making cemeteries or burying places within towns or cities; for before, within the walls none was buried."—*London Ecclesiastical Gazette.*

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References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to JOHN YOUNG, Brooklyn, will meet with prompt attention. June 25.

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